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THE
Christian mans Closet.

Wherein is contained a large discourse of the godly training up of children : as also of those duties that children owe unto their Parents, made Dialogue wise, very pleasant to reade, and most profitable to practise, Collected in Latin by Bartholomew Batty of Alostensis.

¶ And nowe Englished by
William Lowth.

*Est adolescentis aetas suspectior, aetas
Lubrica: delitijs ebrua: Legis egens.*

¶ Imprinted at London at the
three Cranes in the Vintree, by
Thomas dawson, and Gregorie
Seton and are to be solde
at the signe of the Hedges
hog in Paules Church-
yard. 1581.

THE Christian mans Closet

Wherein is contained a large choice
of the most profitable and useful
sayings of the holy Fathers, and
other ancient Writers, which have
been translated into English, and
are now published by
William Baskin.

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Printed in the City of London
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The Epistle

To the right worshipfull and his singu-
 Jer good friends, M. Thomas Darcie and M. Brian Dar-
 cie Esquiers. *William Lowth* wisheth happie health, ioyfull
 prosperitie with the increase of all Godly knowledge
 in Christ Iesus our Lorde.



WHEN I had diligently weighed
 and duely considered with my
 selfe (Right Woorshipfull) the
 manifolde courtesies, and sure to-
 kens of vnfeigned friendshippes,
 which diuers and sundry times I
 haue heretofore receiued at your
 worships hands, since my first
 coming into this countie of Es-
 sex; I was inwardly moued, stirred, and procured there-
 by, to deuise, studie and finde out some way, whereby I
 might somewhat exonerate and discharge my selfe of the
 heauie load of your vnderfired friendlinesse towards me
 and mine. So that after I had well deliberated of this mat-
 ter, ransaked all my weake and sillie senses, and thoroughly
 recounted with my selfe, mine owne estate, wealth and
 condition, I found it altogether more simple, bare, and ille-
 der, then that it mighte in any respecte counteruayle
 your kindnesse. Notwithstanding at the last by good
 happe, lighting on a Booke intituled, *Dr. Orthonians Christi-
 anity*, A matter containing a Christian holie ordering & gover-
 ning

The Epistle

ning of an houghoulde and familie: collected, framed and composed in the Latine tongue (after the order of a Dialogue) by the first Author Bartholomew Batty of *Aloftensis* for the vtilitie and profite of his brethren, children, and countrie men, whereof. I taking some good liking at the first viewe, setled my selfe therein, and would not giue it over, vntill suche time as I had thoroughly perused and diligently read ouer the same. And the matter being pittthy, pleasaunt and profitable, bewrapt me in such delight, that I could not choose, but bestow the second reading therof, & so waded through againe with a more deep consideration, care and diligence then before. Thus passing through the second time I gleyned and gathered together certaine speciall notes for mine owne better instruction and reformation of mine owne family. Of the whiche when some of my deare friendes had taken the viewe, together with the Booke, and also hauing good liking thereof, they beganne to perswade me earnestly, and that with many and great reasons, that it would be very profitable not only vnto my selfe, for mine owne private exercise and increase of knowledge (but also vnto all Parents & childre, Maisters and seruants old and young, of what estate, degree & condition soeuer, being ignorant of the Latine tongue) if I would bestow, not only the translating therof. But also afterwards commit the same to the printing, that therby our countrie and countriemen (which are right deare vnto vs) might also reape some profite and commodity. And albeit I thought my selfe farre vnfit for that purpose and not sufficiently able to performe their honest & earnest requests nor to manifest the Anthours iust deserued praise, in framing so fit a paterne for this our age & time. Yet at the last aswel for their importunacy, as also chiefly for the increase of mine owne knowledge, and so doe my countriemen
some

Dedicatorie.

some pleasure (after the example of others.) I haue presumed very boldly to attempt this matter. And as time would permit me from mine other daily exercises, haue brought the same to such effect as may now appeare, without any iniury vnto the first Authour. I haue now diffurnished & changed him out of his owne rich robes and gallant garments, and haue apparelled him after the English fashion, which though perhaps to some may seeme euill shapen, at the first sight, and will also deeme, that the stuffe is not so fine, excellent and costly, nor set out with such delicate deuises, picked points, and curious colours, as the worthinesse of the thing doth deserue, nor that I haue shewed my selfe therein a cunning and skilful Artificer: yet is it good, wholsome and durable, and not of the courtest nor vilest kind of stuffe, neither of the basest and simplest fashion. So that such as shall behold the sound body and inward substance, rather then the outward shew, and shall endure the same vnto the end: shall find (no doubt) sufficient matter ministred vnto them: to garde and defend them at all assayes from many mishaps, sharpe showers, terrible tempests, iniuries and inconueniences, which otherwise for want thereof, might more sodainly annoy them. And for that your worships are Fathers of many children (which I am perswaded are dearely beloved vnto you) and maisters of great families, wherof I knowe you haue care to be vertuously instructed, guided, gouerned and trayned vp in the feare of God. And because this whole discourse tendeth to the same purpose and effect, I haue thought it good to offer these my simple paynes and trauels vnto your worships, as the present of a true and faithfull friend, which faine would haue offered you a better gift, if his power would haue extended thereunto. But herein following the examples of poore men in the auncient histories, I am so much the bolder, euen for the very goodwill

The Epistle

I beare to you and yours, Humbly beseeching your woor-
ships to throwd the same vnder the shadow of your wings.
So shall I thinke my selfe safe, let the bawling Barkers, eu-
rious Cauillors, sawsie Sycophants and Momus his mates,
with all the rable of Ruffians in their fretting fumes say
what they can. Which if you wil vouchsafe to doe, I haue
my whole desire, and will continually pray vnto Almightie
God, to send you in this earthly habitatio happie health,
ioyfull prosperitie, with the increase of much woor-
shippe. And after this life euerlasting bles-
sednesse in the heauenly Hierusalem.

At Malden the xxxj. day of
May. 1581.

Your VVoorships most bounden
William Lowth.



To the Reader.



After that I had finished this small treatise (gentle and louing Reader) being mouued thereunto partly for mine owne pleasure and increafe of knowledge, and then againe vrged by the earnest instigation of some friendes, for our countries cause (which standeth in great need of the godly and wholesome documents, with the graue counsels & pithie preceptes in this litle vo-

lume containned.) And herewithal calling to mind that worthy & notable saying of the Diuine Philosopher *Plato*, cyted by *Cicero* in his first booke of Offices. *Non nobis solum nati sumus: ortus enim nostri, partem patria vendicat, partem parentes, partem amici.* I was heereby incited, liured, and procured, to make this more familiar and openly knowe vnto thee, beeyng a matter so profitable and necessary for all parents, masters, children, and seruants, Wherein as in a most cleere glasse they may plainly see, what doth appertayne to their severall duties.

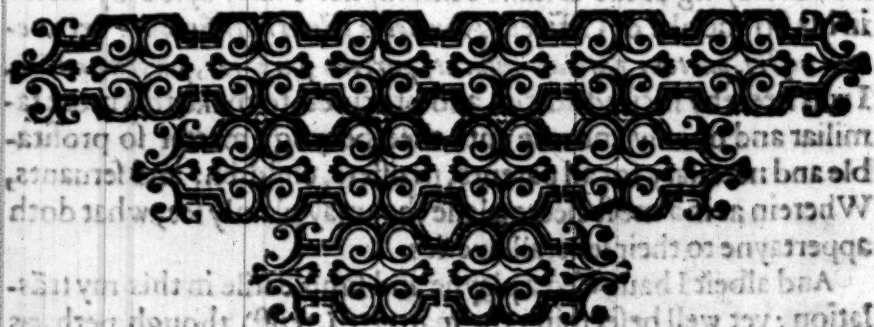
And albeit I haue vsed a playne and simple stile in this my translation: yet well beseeming the matter (I trust) though perhaps not to eche mans lyking. For it is truely saide of *Terence*, *Quot homines tot sententia.* Or: *Quot capita, tot sensus.* So many men, so many mindes. Or: So many heades, so many wittes. So that I thinke it an impossible thing to please every mans iudgement, neither is it my purpose and meaning. But I haue offered this vnto thy viewe, as well for the discharge of my conscience, as also for the entire loue I beare vnto my native countrymen, let the curious cauiller say what hee will,

To the Reader.

Praying the (gentle Reader) to take in good parte the simplenesse of my gift, and let it not greene thee to bestowe thy paynes and diligence in the reading ouer this fruitfull *Dialogue*, for thine own profite and commoditie. Haue not so great regard vnto the authoritie of the writer: as to note diligently what it is, that is written. I dare warrant thee, that the oftener thou readest it with due consideration and aduiselement, the greater shalbee thy profite, and as for my paynes and trauaile taken herein, if I may reape thy good will, I aske

no more.

W. Lamb.



And albeit I have written this Dialogue, yet well be it knowne, that I have not to echoe mans saying. For it is truly said of Terence, Quod non est in multis, sed in paucis. So many men, to many mindes. Or so many heares, so many wittes. So that I thinke it an impossibilitye, to please every mans iudgement, neither in my purpose and meaning. But I have offered this vnto thy viewe, as well for the discharge of my conscience, as also for the enticement I beate vnto my native countrey, let the curious reader say what hee will.

**The duetie of Parents towards their
children. The first booke.**

The speakers.

**Amusus, Theodidactus, Theophilus,
Martina the mother.**

Amusus

GOD saue you with all my hearte most reuerend maister doctor:
and God (which is the true light) send you good successe this day
and euer.

Theodidactus.

And I (my good louing father) doe wish asmuch vnto you with
all my heart. But heare I pray you. from whence come you so
early? It is scarcely day as yet, hath any thing chaunced contra-
ry to your minde? Is your wife and children well, and in good
health?

Amusus.

My wife, with my whole familie are in very good health (thankes
bee vnto God) if you weigh and consider only their bodies. But if you in-
wardly beholde their soules (which is the most excellent part of man) then
shall you finde nothing to bee more lamented, nothing more miserable,
nothing (to bee short) more out of order, the Lorde God amend it when
his will is.

Theodidactus.

Alas, why so? Let mee know it I pray you, keepe it not secrete,
bee not afraide, beleue mee I say, I will helpe you either with my
counsel, or otherwise with any thing that I may, to the vttermost
of my power.

Amusus.

When I doe beholde the families in these our borders and partes
euery where, I am exceedingly moued with sorrowe: for I see the youth
growe vp in euery place without any instruction of godlinesse, vertue or
good manners, as if they were the children of the most barbarous nati-
ons, nay rather of the very Turkes and Infidels, so little regarde is there

*Amusus bewail-
eth the state of
disordered fa-
milies.*

The ductie of Parents

of true godlinesse and vertue for the most part. And againe when I am compelled to come to mine owne familie and to consider the same so farre out of order (I had welnigh said vterly corrupted and past al hope) I am altogether wearie of my life: For by the disposition of mine owne children I easily gather, that the youth in this our age is not onely void of al good discipline, but also growne to such libertie and boldnesse, that almost they wil receiue no admonition, be it neuer so godlie. This plague when I note in mine owne: I am moued vnto anger, I chide, I threaten, yea and sometime I strike them, but with al these thinges it auaieth little or nothing. Wherefore very earnestly and not without teares I haue often desired of Almighty God, that in this my greate heauinesse and sorrowe hee woulde vouchsafe to send me some wholsome and godlie Counsel, so that after many praiers, & supplications made, I haue found nothing to be more profitable for me, then to comit the same to some godly and learned man, which after I had deeply weighed & considered in my mind, you are the first with whom I met, therefore al shame laide aparte, I come vnto you, as it were mine only aide and sanctuarie, & this hath bin often in my mind heretofore, but I haue byn afraide to trouble you, yet now at the last, necessitie that cruel weapon, hath euen compelled mee to shake of al shame and feare.

Theodidactus.

I am angry with this your continual & vnprofitable shamefastnesse: haue not I ever borne you goodwill, euen as to my brother: And therefore, why shoulde you not bee bolde to come vnto mee after a famillier manner: I haue often promised vnto you my studie and trauell without any exception, & am still mynded to performe the same: what is the cause therfore that you haue not come to my house: so that if you had come, think not that you should haue troubled me, but rather that nothing could haue chaunced more acceptable, and ioyfull vnto me then your presence.

Amusius.

Reuerend Sir, I most humbly thanke you for this your greate curtesie and goodwil towards me, and I heartily pray you, that according to your accustomed wisdom and godlinesse you would teach me, and as it were with your finger, point me out the methode & order of godly & vertuous education & instructing of children, for albeit I am vnlearned, & a poore house keeper, yet (God is my witnesse) how earnestly I doe desire & wish with al my heart, to see my poore and wretched children godly and ver-

mously

trouously trained vp and instructed in the true knowledge, faith, religion, & feare of almighty God. And further, that they might be taught in al ciuillie and good manners, and so learne to walke in the waies of our Lorde God, that at the last after this wretched miserable and short life, they may be made heires of that most excellent and euerlasting ioy with the electe and Saintes of God in heauen: for what other thing is this life, then dust, a shadow, and the very image of death? The prophet Dauid saith, thou hast made my daies as it were a spanne long, and mine age is euen as nothing in respect of thee: And verily euery man lining is altogether vanitie. For man walketh in a vaine shadow, and disquieteth himselfe in vaine: Hee heapeth vp riches, and cannot tell who shall gather them. *Psalm 39.*

Theodidactus.

Merely neither by chaunce, nor fortune haue you come hither, but by the determinate wil and appointment of God. Forasmuch as I haue earnestly desired to haue some conference about this matter with a man thus hungring and thirsting after righteousness, the worde of God, and chiefly in this kinde of studie, or exercise, wherein is handled the dutie of householders, Parents and Children, then the which in this our time I iudge nothing more acceptable to God, nothing more profitable or necessarie to mankinde: For as there is nothing more to be lamented, then that father of household which neglecteth his familie in their good reformation: so is there none more honest or godly, then he which beginneth to informe his yonth euen from their young and tender yeres, and doeth prouide to haue them diligently instructed in all god & godly literature: And agayn as there is nothing more vnsensibly or to be lamented in a familie or household, then to see the yooth suffered to growe by & passe forth their time, without shewing vnto their Parents or Maisters, any honour, reuerence, or obedience: so is there nothing more pleasing vnto God, & more ioyful to Parents and Maisters, then diligently to see their families exercised in the feare and loue of God, and to shew due honour vnto their Parents or maisters, with al obedience and reuerence in the Lord.

Amusis.

It is God onlie, and that by his prouidence wherwith he gouerneth al thinges, that guided and brought me vnto you, to the ende that I of you beeing wel, and Godlie instructed might retorne vnto my familie,

The dūctie of Parents,

and that so heereafter I may bee able to exhort and instruct my children, and seruants, that they aswell by mine examples, as exhortations and counsels, may learne to serue God, and walke in his waies all the dayes of their liues.

Theodidactus.

When I had diligently read ouer Saint Paule 1. Corin. 12. If one member suffer, all suffer with him: if one member bee had in honoꝝ, al the members bee glad also. I doe not iudge my selfe bounde to you onely, as one member to another, as the foote to the hand, and eare to the eye, but I acknowledge my selfe a seruant vnto all men, and that I am boꝝne to the ende I shoulde doe good vnto all with counselling, teaching, and releuing their necessities to the vttermoſt of my power, chiefly mee to whom hee hath committed his talent. And I being thus admonished with this lesson of Saint Paule, when I was about xxv. yeres olde, It chaunced that I tooke in hand this paines, not without great care and diligence to gather together examples out of diuers Authours, whereby I might admoniſhe and instruct aswell fathers and maisters, as children and seruants of their dūcties, seeing that I iudged this kinde of doctrine very profitable for both: and that the chiefe parte of mans happinesse in this life floweth out of this fountaine. And to the end that this my paines might bee moze profitable vnto all men, I began to collect from all partes of the best Authours, diuers Sayings, Examples, Apothegmes, Similitudes, Comparisons, & the most apt sentences, which seemed to apperteine or tende any thing at all, to the instructing either of parents or children in their seuerall dūcties. And these are gathered chiefly out of the sacred writings of the Prophets and Apostles.

Moreouer, I haue cholen and selected out of the writings of godly fathers such things as I haue thought meete for this purpose whereunto lastly I haue ioyned also very many things out of the Philosophers, which might seme any thing profitable to godly householders, so that I haue indenoured in this my studie, that my collection might increaſe to a reasonable volume, without doubt very profitable and necessary for fathers, mothers, and children, wherein as in a most cleare glasse, they may plainly see what is their seuerall dūcties.

Amusus.

Amusus.

Oh right happie and fortunate day, in the which it hath chaunced mee to enioy your presence and speech, would God I might haue conuenient time to stay with you, and to heare those thinges, that you with so great paines and diligence haue collected I say, if this might be brought to passe, I should then haue good hope, that it should bee verie profitable both to my selfe, and also to my family, and that if afterwardes I might heare from you the interpretation and applying of those things which you haue thus gathered together, I should iudge my selfe more happie a great deale, nay rather persuaide my selfe, to be altogether deliuered from all those perils and daungers which to me and mine are imminent.

Theodidactus.

Haue good hope and confidence deare friend *Amuse*, I say your godly request shall be accomplished.

Amusus.

Syr, I most hartily thanke you, or rather God, that hath given you so willing a minde. But yet Syr I beseech you before we proceede any further, that we may sende for *Theophilus* our neighbour and verie friende, who (as you know) is a man of an excellent wit and verie good memorie, a louer of godly admonitions, and learned both in the Greeke and latine tongue: I verely am vnlearned, of dul wit and no memorie, so that he wil demandaun many thinges of you, which I should not once think of. Wherefore if it please you, we wil come to you to morrowe, in the meane time I wil certesie him hereof, whereby he may heare you with better attention, and demandaun of you more aptly the thinges that are conuenient, I in the meane while wil giue my selfe to silence, so that with some profite I may heare your godly communication, and commit the same to memorie with all that I may.

Theodidactus.

I can not but greatly commend this your wholesome counsell, vndoubtedly all thinges shall haue good successe, if *Theophilus* will touchsafe to handle this kinde of argument with mee, for we haue conferred many thinges heretofore, concerning the education of children: therefore you haue done well to put mee in remembrance of him. But for that the night approacheth, let vs prepare our selues to rest, and call vpon God with heartie and seruent prayers, that hee wil graunt to morrowe, that I may so speake, and you so heare.

The ducie of Parentes,

as that his glozie may be set forth, and the good state of many families increased.

Amusus.

Syr, according to your appointment yesterday, I haue not feared to come vnto you with our verie friend *Theophilus*, and haue also brought with mee *Martina* my welbeloued wife, that shee might in like manner heare, and perfectly vnderstand your godly admonitions, for this is without all controuersie, shee must shewe her selfe as well a Mother, as I a Father, vnto our family. And for this cause, by the commandement of God, shee is no lesse bounde to doe her ducie, than I mine: and this can shee not doe, except shee be first taught of some bodie.

Theodidactus.

The family is committed to the wife, as well as the husband.

You are all most hartily welcome. & chiefly you (*O my good Martina*) and I can you thanke, that you haue followed the wise counsell of your husband, for it is most certain, that your children and family are as well committed vnto your charge, as vnto your husbände.

Martina.

Reuerend sir, I beleue nothing to be truer, than that you haue said, and for that cause am I come hither, to heare your godly cōference, whereby I might the rather learne, how to accomplish and performe my ducie.

Amusus.

Syr, yesternay I was so rauished with your wordes, and had such great ioy & pleasure in them, that I was once minded to haue brought all my children with mee.

Theophilus.

Good neighbour *Amuse*, to morrow shal bee more conuenient for that purpose, when we shal treate of their duties (that is to say) the honour and obedience that children owe vnto their Parents: for then shal it be good that you bring them all, because it shal bee verie profitable for them.

Theodidactus.

But before we procede any further, I thinke it mete to diuide the argument vnto you that be here present, to the ende that an order being obserued, all thinges may the more easily be vnderstood. Wherefore we wil diuide this argument into fīre partes: and first we will speake of Patrimonie, and the procreation of children. Secondly, of the profite and necessitie of instruction. Thirdly,

wee

towards their children.

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wee thewe certaine dueties pertaining to the Mothers. Fourthly, wee will set before you howe horrible and pernicious a thing it is, when Parentes neglect their dueties. Fifthly, wee will declare that childezen are often punished for the offences of Parentes. Sixthly, and lastly, wee will let you vnderstande of certaine vices, from the which your childezen are to be feared. Of these points severally (by the assistance of almightie God, without whō we can doe nothing) with the greatest diligence and wisdomē that wee may, wee will speake in order, and those thinges which wee cannot finish in one day, wee will end them in two or thre. And there is no labour so painefull, neither charges so great, which for your sakes I have not willingly purposed to bestow. For amongst friends, all thinges are common.

Theophilus.

And I also for this your good wil doe thinke my selfe greatly bound vnto you, for I perceine this your purpose shal be profitable and necessarie for mee, I would there were more of our friendes present, to take the benefite of your counsels together with vs. When *Amusus* came to me yesternight, and shewed mee in what you had communicated vnto him touching this matter, I was more glad (so God helpe mee) than if a man had powred into my lappe many millions of gold.

Theodidactus.

I would it might please God, to grant vs many of your mind and towardnesse: but ah las, I feare me that the most men do more esteeme millions, nay rather one millian of golde, than the counsell and admonitions of their faithfull friends, though neuer so learned and goodly. The world is now set on such folly, vndoubtedly most like vnto the Asse, that had rather to feede on the dry Barly straw, then of good wheate, were it neuer so swete and pleasaunt. But I will omit these thinges, and returne to my purpose: And for because marriage is the original and fountaine of all priuate and publicke government, I will touch some thinges, of the beginning, excellencie, and end thereof. Marriage is properly a lawfull and goodly ioyning together of one man, and one woman, ordeined to the service of God, for the procreation and vertuous educatiō of childezen, to the preservation of his Church and common wealth. As some other say, it is the lawfull coupling together of a man & his wife, instituted for the cause of procreatiō of childezen, and the avoiding of fornication.

The argument
divided into six
partes.

3
4
5
6

1

The definition
of marriage.

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Theophilus.

The duetie of Parentes,

Theophilus.

What is more true or manifest, than these definitions? But of whom was Matrimony instituted, of God, or of men?

Theodidactus.

Marriage was
firste instituted
of God.
Gene. 2.

Ioan. 2.

Marriage doth
please God.

Godly Matrimony was ordeined of God him selfe, and that in the terrestriall Paradise, a place full of all ioy and pleasure in the time of mans innocencie, and was adozned & betwisted with great miracles in Cana of Galatie, where Christ him selfe vouchsafed to be present at the mariage with his mother Marie the virgine, and his Disciples, and with his diuine power turned the water into excellent good and most pure Wine, which was highly commended of the Maister of the feast, by whose presence and miracle is plainly testified, that lawfull mariage pleaseeth him greatly, and it is certaine that God doeth blesse the mariage of those that feare him and call vpon him faithfully. And Saint Paul highly commend, that holie and lawfull coupling of man and wife together, saying thus: Marriage is honourable among all men, and the bed undefiled. Wherefore I may boldly and freely affirme, that mariage is the most excellent state and condition of life, instituted of God, preserved and garnished with his blessing, which all the godly both by preaching and example haue commended vnto vs, and placed the same in the toppe of all good woorkes.

Theophilus.

Vnto what end hath God instituted, this holie and lawfull Matrimonic?

Theodidactus.

The end of marriage is in 3
sortes.

The end of lawfull Matrimonic is in three sortes, God hath not ordeined mariage for carnall pleasure and delight, this is not the finall cause: But the first and chiefest end of mariage is, for the auoyding of fornication and all uncleannesse, that such as haue not the gift of continencie, might marry, and keepe them selues undefiled members of Christes bodie, The second, for the procreation of children, to be brought vp in the feare & nurture of the Lorde, and prayse of God, that they may be mete for his Church and the common wealth: for Parentes ought to teach their children true religion (whereof we will speake more at large hereafter.) Thirdly, for the mutuall societie, helpe and comfort, that the one ought to haue

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Theophilus.

What duetic ought the godly couples to use in marriage?

Theodidactus.

Good lessons
for husbands
and wives.

The duties of
godly couples.

Mar. 18,

2 *morblis* The duction of Parents,

ther that they talke upon God, and of his benefites, that they call upon him with one voice, and haue a care that the knowledge and true worship of God may be set forth. And lastly, that the Parents hold not this doctrine onely in wordes, but also by example of life.

Theophilus.

Seing nowe you haue so excellently set forth vnto vs the Godly duties of Matrimonie, it resteth, that you declare somewhat concerning the procreation of children.

Theodidactus.

You put me well in remembrance, for as the procreation of children is the gift of God, so is it the proper office of true and lawfull wedlocke, which alwayes for the most part, doeth waite thereon, as an inseperable companion, which hath the blessing of God, as witnesseth the scripture. Gene. 1. where as Moyses saith: God blessed them and said: increase and multiply, and replenish the earth. Whereupon it is, that they was holden accursed, which had no seed in Israel, and it was a great shame to haue no children. Thus did Rachel bewaile the shame and reproch of Lye: So did Hanna when shee was barren, pray vnto the Lord, and conceived. So in like maner, Elizabeth the mother of Iohn Baptist, moued God with continual prayers, and was heard.

Theophilus.

As the scripture pronounceth them happy, whom God hath thus blessed with the increase of children: So at this day the common people indgeeth them most unhappy, to whom God hath given many children, such is the peruerse and preposterous iudgement: of these vnlearned, nay rather wicked men, which looke what God calleth good, they dare call euil: and what God blesteth, they dare curse.

Theodidactus.

It is the error, or rather the malice of the common people, from the which as from a common plague the godly ought to shun, and let them rather agree with Solomon, which saith: The crowne of the aged, is children: and againe, The crowne of olde men, is their sonnes sonnes, and the glory of the sonnes, is their fathers, and great graund fathers. And David saith, Blessed are they that feare the Lord, and walke in his waies. For thou shalt eate the labour of thine hands: Well is thee, and happie shalt thou be. Thy wife shall be as the fruitfull vine: vpon the walles of thine house.

The

Of the Procreation of children.

Gene. 3.

1. Reg. 2.

Iudi. 13.

Luce. 1.

The peruers iudgement of the people.

Pro. 10.

Pro. 17.

Psal. 128.

Thy children like the Olive branches round about thy Table.
 As thus that the man be blessed, that teacheth the Law, and also
 creates, being an heathen man, to himselfe & to his also in these words
Eccl. x. 1. He that soweth benevolence shall also reap benevolence.
Mat. x. 42. Whosoever shall give to drink unto one of these little ones, he shall have his reward.
 Happie is he which fostereth the child, & teacheth him the way of the Lord.
 A well taught child is like a tree, & like a well watered garden.
 Yet in this case of many good things, more happie shall he be, who shall teach his child the way of the Lord.

And when *Cambises* compared himselfe with his father *Cyrus*,
 And that his friends did with him, that hee farre exceeded his
 father. *Cresus* overbearing the same, answereth after this maner:
 That hee was nothing comparable to his father, the which had left
 behinde him a sonne in the world (for at that time *Cambises* had ne-
 ver a child) iudging that this was not the least benefite towarde
 the common wealth, if not only, a man shew himselfe a vertuous
 and worthe man; but if hee beget such as hee is himselfe, and make
 them fit members for his countrie and common wealth. And let
 this be sufficient, touching the procreation of children. Now let us
 prosecute the second point (that is to say) of the necessity, and benefi-
 tie of the instructing of children. And first we will appoyne the same
 by the commandement of God: secondly, by the example of the holy
 scriptures, and lastly, by the Ethnickes.

The tolle an-
 swer of *Cresus*

Verie wisely and worthily spoken, for as much as the procreation of
 children is not the common gift of God, it is not without cause, that wee
 ought to bestow al our paines & diligence, that youth may bee brought vp
 in the feare & word of God. But in what words hath God commanded
 and inioyned vnto vs this diligent education, and instruction of children?
 The God of *Israel*, beginneth after this maner. *Deut. 4.* saying,
 Wee not forgetfull of the words which thine eyes have seene, & that
 they slip not out of thine heart, all the dayes of thy life, Thou shalt
 teach them thy sonnes, and thy sonnes sonnes, saying, When thou
 standest before the Lord thy God in *Horeb*; when the Lord saide vnto
 me, gather mee the people together and I will make them heare
 my wordes, that they may learne to feare me, all the dayes that
 they shall linge vpon the earth; & that they may teach their children.

The tolle an-
 swer of *Cresus*

And

The duetie of Parentes,

Deut. 6.

Eodem, 11.

Isai. 1.

Eccle. 7.

God commandeth children
to be nurtured.
Eccle. 30.

And againe, These wordes which I commaund thee this day, shall be in thine heart, and thou shalt shewe them unto thy children, and shalt talke of them: when thou art at home sitting in thine house, and as thou walkest by the way, and when thou lyest downe, and when thou risest vp: And thou shalt binde them for a signe vpon thine hand. And they shal be warninges betwene thine eyes, and thou shalt write them vpon the postes of thine house, and vpon thy gates. And in the 11. Chapter he saith: Therfore shal ye lay vp these my wordes in your heart & in your soule, & bind them for a signe vpon your hands, & set them before your eyes, teach them your children, that they may talke of them, when thou sittest in thine house: And when thou walkest by the way, when thou liest downe, & when thou risest vp: yea, & thou shalt write them vpon thy doore postes of thine house, & vpon thy gates. & your dayes & the dayes of your children may be multiplied. Let your children of it, & let the shew it to their children, & so they to certesse their posteritie therof. Behold, & truly hateth not the light, but wil be manifested in all things. Therfore the Prophet is not content to teach the people of his time, but doeth desire & they might be taught vnto the end of the world: And he doeth exhort them, & one generation might teach & instruct an other. And now, albeit that very many Parents at this day (my *Theophilus*) do lightly regard & teaching & instructing of their children: yet how earnestly, the instructing of them is charged & commaunded here, your self may easily iudge. So & when I do bewaile sometime the negligēce of many parents, I oft burst out into these wordes. Alas, vnto what end would the education of children haue come if there had been no commandement, nor order prescribed for the same? By this we may gather, none other thing, then exceeding darknesse and confusion of minde: & that the nature of mankinde should haue vnto be defiled, which so shamefully contemneth her children of her own self begotten & borne, whom God & nature neuertheless would haue beloued & carefully regarded: As these places also folloving, doe manifestly shewe & witnesse. Thou that hast children, saith Iesus *Sirach*, Nurture them & hold the vnder from their childehood, he saith not, Make them rich & coker them, but nurture and chastise them. And againe he saith, Teach thy sonne, & be diligent therein, least it be to thy shame: The whole Chapter is worthy the reading. We finde a like commandement in *Solomon*, which saith,

Chasten:

Chasten thy sonne, whyles there is some hope of his amendment. And Saint Paule is not unmindefull of this godly precept, saying: Bring up your children in instruction and information of the Lord. Paule woulde haue young men and children brought up, first, by instruction, and then by correction in the Lord, which reasons and orders if they were of every Parent diligently obserued, it coulde not bee why at this day so many families (utterly spoiled and ouerthrowne) should bee lamented. Such is the infinite goodness, care, and great loue of God towards vs, who doeth not onely send vs children: but also most diligently setteth befoze vs, the forme and order how we shall nurture and correct them.

Eph. 6.

Moreover, to these his holy precepts, hee addeth most sweete promises, by the which hee exciteth and stirreth vp the mindes of Parents vnto a more seruent care, and these places, which I will now recite in order, doe truely testifie the same. Nurture thy sonne (saith Solomon) with correction, & thou shalt be at rest, yea, he shall doe thee good at thine heart. And againe, he that teacheth his sonne, is praised in him. He that teacheth his sonne, greeneth the e-
nimie: and befoze his friends he shall haue ioy of him. But these are made more plaine by the Anrichesis.

Parentes are stirred vp to instruct their children with sweete promises.

Prom. 29.
Eccle. 30.

How is that I pray you declare it vnto vs, Theodidactus.

That is, if wee put those places negatiuely, after this manner: Who so nurtureth not his sonne, hath little ioy of him, is seldom praysed, and giueth great occasion for his enemies to reioyce.

It is verie true, and that doth daily experience proue the same. Neither doe I marvel, that negligent Parents suffer many griefes and sorowes by meanes of their children: for they bring great heauinesse and sorrowe vnto vs also; which vs the greatest care and diligence that we can in this, that they may be godly and vertuously brought vp.

You say truely, for Cain, Ismael, Cham, and the children of Samuell, Heli, Dauid, & of many others be examples vnto vs, but that I may returne to my purpose: Yesterday with sorrowfull minde and great heauinesse you complained vnto mee, that you coulde very hardly govern your children, although you did assay al meanes pos-

The ductie of Parentes,

able, and that the matter shoulde come to chiding, threatening, and
cruell whordes, but neither with threatnings nor with stripes on
he ought wee to deale with children, but in a contrary manner must
we deale with them. For first, children are to be instructed with
Gods admonitions, and trained from their tender yeeres vnto the
feare of God, which (as Solomon witnesseth) is the fountaine of
all good things according to the examples of the Patriarkes, pro-
phets, and other godly men which haue brought vp their children
dreadfully and in the feare of God. And as Iſaiaſaith, *Non
multa est exactio leges, sed bona instructio et honesta disciplina mores in-
uentus emendans*, Not manie and strict lawes or rules, but good instru-
ction, and honest discipline doe correct the faultes of youth.

We must not
deale with
youth by threat-
nings & stripes.

3. Mach. 2.
2. Mach. 7.
2. Tim. 1.
Luke. 2.

I pray you rehearse ynto vs some particular exaples of such godly men,
as haue taught their children the feare of God: for men oftentimes take
great profite by the number of examples.

Theodidactus
Solomon confelleth himselfe, & he was taught of his father, say-
ing: *I was y beloved sonne of my father, & he taught me in my ten-
der yeeres*, Tobias taught his sonne in the feare of God euen from
his infancie. The Parents of Susanna because they were iust & fea-
red God, taught their daughter according to the law of Moses. The
Mathathias lay at the poynt of death hee instructed his sonnes in the
feare of God, by the examples of Abraham, Ioseph, Phinehes, Iosue, Ca-
leb, David, Elias, Daniehel with many others. And thus you may consi-
der thow long out all ages since the beginning of the worlde: & whoso-
uer put their trust in God were not confounded: the mother taught
her 7. sonnes in faith and constancie. Timothie learned the feare of
God from his infancie, as well with his Grandmother Lois as
also with his mother Eunice. And hee profited so exceedingly in the
studie of the scriptures being but a childe, that at length he proued
a notable preacher of the word of God: So awaytable is the godly
education of youth fro their tender yeeres. Also the example of Io-
seph and Marie doth moue Parents not only themselves to be care-
full in y studie of godlinesse, & willingly to obey y publick ministrati-
on in y congregation: but also accustome their children therunto, & so
other parentes by their exaples, & they may learne fro their tender
yeeres, to loue religio & y true worship of God, & willingly to be pre-
sent

set at publike prayers & sermons, that they may truly vnderstand the knowledge of the diuine misteries: otherwise how shal they gouerne their owne householdes and families in the feare of God?

Amusius. I perceiue now plainly, that the sonnes are to be instructed very carefully, but in the meane time, what shal become of the daughters?

Theodidactus. Iesus Syrach saith: If thou haue daughters, keepe their bodies, & shew not a cheerefull countenance towards them. Partie thy daughter and so shalt thou perforce a weightie matter: but giue her to a man of vnderstanding.

Eccle. 7.

Amusius. Truly it is very godly counsel, if so be parents would alwaies beare it in remembrance: & follow in this for the most part in the bestowing of their daughters & sonnes nowadaies, they rather regard wealth then wisdom: beautie, then bashfulnesse: simplicitie, then fidelitie or any other good gifts or qualities either of bodie or minde.

Theophilus. We haue heard of you that Solomon, Tobias, Mathathias & other godly men haue diligently instructed their children: but to the end we might be the more confirmed, if you haue any other examples, I pray you recite the.

Theodidactus.

Nothing more gladly. Athanasius euen from his childhood was instructed in the Arts & in the studie of godlines, he was very cheerefull & willing to learne, he had a marvellous quicke wit, to iudge of most graue and weightie causes. And therefore by Alexander Bishop of Alexandria, he was receiued into the Church who for his excellent towardnes, and the rare vertues which hee noted in him, gaue him most louing and friendly entertainment.

Of Athanasius Bish. of Alex. andria.

Origen as yet being a child, was exercised in the holy scriptures, but his father was a great aide & furtherance vnto him for the obtaining of the same: for ouer & besides the studie & exercise he had in the liberal sciences, wth his Tutors & teachers: it was his fathers chiefe care to haue some daily conference wth him in the sacred scriptures, wth studie & daily exercise was nothing grieuous to him, but contrarywise he had such pleasure & delight therein, y^e he was not content wth the simple & orderly reading, but to enquire for some special points of religion & to search out the deepe knowledge of the wordes, wherby he added a spur vnto his father to the great increase of his owne studie.

Of Origen, read by Eusebius.

by his

The duction of Parents

his demanding of many questions. Whereof Eusebius maketh report. And if all householders would endeavour themselves to follow the examples of the godly fathers Athanasius, & Origen. O good God, how soon would all things in the Church of Christe (nowe miserably racked and defaced) be restored againe. Then undoubtedly should we see in short time the Apostolike Church in her primitive state to flourish, with the salvation of many soules. For the glory and advancement of Christes Church, doeth depend for the most part of such like godly education & instruction of youth, wherefore I doe exhort and humbly beseech all godly Parentes, that they would followe the examples of these and such like godly Fathers, which if they will in some measure followe, then shall they easily perceine what great prosperitie, health and profite they shall purchase vnto their families. And again, let them consider what great shame, reproch, and hinderance they bring vnto them, which doe neglect and contemne this duction.

*Iohannes
Egyptius.*

John Egyptius a very godly man, was wont to admonish men comming vnto him to aske counsell: That they would carefully provide that their children should be vertuously brought vp, and instructed in the holy Scriptures whose counsel would God many parents would followe.

*The example
of Caro.*

Moreover, because (as I haue saide) the examples of good men, haue great force in teaching, I will describe here the example of Caro, of the fatherly care and great loue towards his young sonne. Whose businesse and affaires in the common wealth was neuer so great, but that he would alwayes be present at the washing & dressing of his sonne being new borne, and after as he grew vp, and was both of yeeres and aptnesse to learne, he would neuer commit him to any other teacher then himself. And when he was persuaded by his friends, to commit that care and paines to some one of his seruantes whom he best trusted, and that he thought meetest for that purpose: answered, that he could not abide to see his seruant pluck his sonne by the eares, and looke vpon him with angry and frowning countenance: if Parents now adays had such and so great care of their sonnes, rather then to suffer them to consume and spend their times so vainely in Hauking, Hunting, Drinking, Carding, and many other such like vaine pastimes: then should it neuer chaunce so often, that such wilddings and vnlawfull fruites,

fruites shoulde bee gathered of so fayre and flourishing trees.

Theophilus. It is verie truly saide, and therefore these examples ought to stirre vs vp vnto a more diligent care. For if Cato being an Heathen man did so diligently & carefully teach & instruct his sonne, shal we which professe our selues to be Christians, be moued with no care or loue of the godly & vertuous education of our children? But still remained as of yor without any natural & fatherly affectio chiefly in a labor so necessary, & a work so godly.

Theodidactus. I might alleadge here many such examples, both out of the writings of godly fathers, & wise Philosophers: but I wil let them passe, least that I seeme tedious vnto the readers or hearers.

Theophilus. Your words are sweeter and more pleasaunt vnto vs, then the dulcet drinke of the Gods, whereof the Poets saine. Wherefore I beseech you for the olde acquaintance and friendship which hath bene betweene vs, that you wil pretermitt, or forget nothing, which you shal iudge profitable for vs or our children.

Theodidactus. It would bee too long to prosecute every thing, but to the ende I might somewhat satisfie your request, I wil recite those things that shal seeme most profitable; S. August. saith: *Non magnum esse pascere ventres cito morituros, sed magnum esse pascere animos in aeternum viuentis.* It is no great thing to feede the bellies which shal die very quickly, but it is a greater thing to feede the soules which shal liue for euer. And Seneca saith. Science being distributed, receiueth increase, & it is no lesse godly to teach the soule wisdom, then to giue meate to the bodie, for, saith he, great care & diligence is bestowed about the provision of the body, but much more ought to bee bestowed about the soule & mind, by how much the diseases & infections are more secret, grienous, & also more dangerous. S. Basil also saith: As parents haue imparted to every one of their children alike, the essence of their bodies, so by very good right, they ought to bestowe & giue vnto the equally & with like condition such thinges as doe appertaine to the vse of their life.

Children are to be instructed by the examples of the Elders.

Theophilus. Seing that the instruction of children is so needful & necessary, the care of the magistrate ought not to be the least concerning the same.

Theodidactus.

The duction of Parents

The necessarie
instruction of
youth.

The best schol-
lar after is to bee
chosen.

Theodidactus. You put me well in remembrance of the Magistrate, for Aristotle saith, That he ought chiefly to looke and haue speciall regard to the discipline of youth, for if that bee neglected in Cities and great townes, it bringeth great detriment and damage to the common wealth. Plato in his 4. booke de Legibus, is of the same minde, saying, We say that a man is a meeke and gentle creature: truly, if with his nature, hee get also good & vertuous discipline, he is made a gentle and diuine creature: But if hee haue not good bringing vp, he becomes the most fierce and cruell beast of all that are bred vpon the earth. Wherefore the magistrate should not lightly regard the necessary education of youth: but ought chiefly to vse all diligence and care, that the most vertuous and godly man bee chosen, which should haue the government & education of youth: Wherefore the Lord God hath especially commaunded euen to the Princes themselves, that they should not haue greater care of any thing, than of the government & custodie of youth. *Nemo enim sapiens nascitur*, For no man is born wise: but it cometh to passe in processe of time. For as a field albeit it be very fertile, without culture, diligent dressing, and manuring cannot be fruitfull: no more can the mind without doctrine. And Aristotle saith, *Intellectus non potest esse sapiens, quia prudentia requirit experientiam, quae indiget tempore*. A young man cannot be wise, because wisdom requireth experience, which needeth time. As Seneca saith: *Id sapit unusquisque, quod didicit*. Every man perceiue that which he hath learned.

Theophilus. It is very needfull, that children first bee instructed in true religion and the sincere worshipping of God (as you say) and then exercised and practised in wisdom, the vse of reason, and honestie of life.

Early Experience
prometh
this true.

Theodidactus. You vnderstand my meaning very rightly. We shall hardly euer proue a good man, a wise man, & a profitable member vnto his country & common wealth, which hath not been accustomed from his yong & tender yeeres in the studie of vertue & godlines by carefull & diligent instruction. And this is out of all controuersie or doubt, ynd teachers of maners & honestie of life, also no instructors of godlines & true religion can be hoped for, from thence, where there is no discipline & godly instructing of children. Wherefore the first & chiefest care is to be bestowed about the vertuous & godly training vp of youth, for because in y age the seeds either of vertue, or vice once receiued, after

that he abide th for euer. Also Iſocrates teacheth: y it is not poſſible y
a yong man haue any great ſtudie oꝝ care of vertue, wout often &
profitable admonitiōs. And Plato ſaith: *Nūc hactenus cognoui cui rei Iſocrates.*
maiorē diligentia quīsq; adhibere debeat, quā ut optimū filiū reddat.
I haue not yet known wherabout a mā ought to beſlow greater diligence Plato.

thē that he might make his ſonne veruious & godly. Therefore, if thou
lovest thy ſone (ſaith he) haue alſo the chiefest care for his vertuous
educatiō. Erasmus ſaith, y father wō deſireth to haue his ſone not on-
ly like him in wordes, ſeiture of face, & ſomely countenance the linea-
mentes and proportion of the bodie) but alſo in inward gifts & qua-
lities of the minde: ſo ſone as he ſhall haue any aptnes to receiue
learning, muſt diligētly provide to haue him taught in good letters
godly diſcipline & the wholſōe precepts of philoſophy: wherfore, to
the end thou maiſt be a true & perfect father, if thou muſt beſow all thy
whole care & ſtudie for the vertuous training bp of thy ſone, wout
the which he ſhal reſemble thee nothing at al. And therfore ſaith Mar-
cellius, it is the determinate wil of God, that parents doe bring bp
their children honeſtly, y they reſtrain them with due correption frō
licentious liberty, & chiefly provide them frō their infancy they may
be inſtructed in the principles of religion, y by the glory of God
may ſhine abroad, & be ſet forth vnto the poſterities, the common
wealth duly executed & the quiet & friēdly ſociety of mē preſerued. *The end of in-*
No horſe willingly obeyeth his rider except he be firſt made tame & *struction with*
gentle by the diligēt & wiſe handling of his breaker, ſo is their no wit,
but y it wil proue fierce, cruel, & outrageous except it be tamed by
deled & ſubdued by wholſōe precepts & good education.

Theophilus You haue maniſeſtly ſhewed by the authority of the ſcriptures, that chil-
dren are to be inſtructed, & haue confirmed the ſame by exāples, ſimilitudes
& moſt certain arguments, for the which we heartily thanke you. And
now I pray you ſhew vs, how, and at what age, you woulde haue children
inſtructed. *Theodidacus*

Parents, ſo ſone as their children are able to ſpeake euery thing
plainly, ſhuld inſtruct the to call bp God by prayers & ſupplications
A little & little make the vnderſtā the ſumme of the Goſpel. And
ſeeing that child: en are a great part of Chriſts church let parents &
teachers know, that there is no little charge committed vnto them:
wherfore, they ought with great faithfullnes & diligēce ſee them
taught and gouerned. For Plaiſter beeing tempered, muſt be ſoft.

Children muſt
be taught from
their tender
yeeres.

A good ſmith
be ſoft

The duction of Parents,

be used and wrought straight waie, because it waereth stiffe & drye very quickly: so youth must be framed unto godlines, learning, and manners, befoze they ware great, rude, and sturdie, and then cannot abide nor suffer the hand of the reformer and teacher. The plaister though it ware hard and dry, may be beaten, watered, and easilie brought to the former temperature: but after that the wits of yong men be once infected and hardened with vices, they can hardly be reformed. Therefore parentes ought to be very careful, that they by and by instruct their tender youth: for as the plaister of clay, whilest it is moist, may be wrought to what fashion or forme the woorkeman will haue it. So the tender wits of yong children are to be framed, which way the teacher shal thinke good. *Paulus Vergerius* sayth: The foundation of good life must be laid in the young and tender age, and the minde framed unto vertue, whilest it is yet fresh and apt to receiue any kinde of impression: for yong age is very prone to sinne, and except it be restrained by the examples of the elders, it easilie waereth woofe and woyle. And *Ioan Marmellinus* sayth, children are to be exercised in good manners and the studies of learning from their tender yeeres. *Jeremie* saith: O how good is it for a man, to beare the yoke of the Lord euen from his youth vp?

Paulus Ver.

Ioan Mar.

Tranorum.

Theophilus.

But to the end that we and our children might the better vnderstande you, shewe vs by some other apt similitude, that children are to be taught from their infancie.

Theodidactus.

It shalbe done, Euen as the members of infantes so soone as they be borne, be carefully tended roled and swabbed, that they grow not crooked and deformed: so is it meete, that the manners of youth, be aptly framed and fashioned in the beginning. Wherefore the poet *Hocitides* saith.

Dum tener est natus generosus instrue mores.

Whilest that thy sonne is tender and yong,

Teach him good manners, and also wisdom,

If they haue once receiued into their tender mindes from their infancie, good and vertuous instructions, they wil retaine the same euen vnto their olde age: but if they be neglected in their youth, and so passe forth vnto their riper yeeres, then with great difficultie

tie, grife and labour, will they suffer themselves to be taught,

Imo sapiens, & alumnus, & opera perditur.

Proverb.

Nay often labour will be lost,

With all thy charges and thy cost.

For as it is truly sayd in the proverb: *Colla canum vetera, ne-
lunt attingere Lora.*

A similibus.

The neckes of the olde dogges cannot abide
the collers. And trees when they beginne to waxe olde and take
deepe rootes, if after they be remoued, doe seloome yelde either pro-
fit or pleasure to the husbandman. The wilde and rugged coltes,
proue often the best hoxses, if a man doe bestowe great paines and
labour in their breaking. Euen so we must deale with fierce and
conragious wittes. Wherefore there is no better nor surer way,
than from their childehode and tender yeeres to haue their children
in god and godly discipline trained and instructed.

The studie the of godly parentes ought to be this, that they haue their
children and family well instructed from their first yeeres.

Day rather the principall parts of their paines and care ought
to be in this, that their yonth be taught the true knowledge and
worship of God euen from their yong and tender peeres, according
to the saying of that worthy man *Ioannes Casarens*, witten in
these verses.

Si Christum bene scis, satis est si cetera nescis.

Si Christum nescis, nil est quod cetera discis.

It is best to know Christ, though in other things thou faile,
For know all thinges without Christ, and what shal it pre-

Cannot then the knowledge of artes and sciences profite, without the
true knowledge of God.

A yong man to be well seene, in all the sciences, it profiteth no-
thing, if he be not a regenerate christian, indued with vertues and
gentle behauiour: wherefore first he must be taught the knowledg
of God and exercised in the holy scriptures, out of the which he may
learne the true worship of God.

The common people now adayes are not of that minde, for they think

A consa.

that they haue doone well with their children if they haue taught them
but a litle good maners, though they haue no knowledge of God, or god-
lines at al.

Theodidactus.

A causa.

inductio.

These men truly are sore deceived: for the foundatio of godlines
must be laide in the beginning whilst he is yet a child; & y^e he may
know himself how weak & rill he is by the pronenesse of his owne
nature: so y^e he is not strong, neither can heo^r is able to doe any thing
without the help of God: therfore he must cal vnto him in true faith
& y^e he possesse not to trust y^e he caⁿ bring any thing to passe without
his assistance. Thus may you easily see the great blindness of the
common people, that are altogether deceived in their iudgement and
estimation of things. And againe, that God is almighty, whom
they ought to feare: their creator and preseruer, whom they ought
to hono^r, the giuer of al good things, to whom they ought to render
continual thanks, for so great and innumerable benefites: that re-
conciled vs vnto himself, when we were his enemies: by the death
and passion of his deere & beloued sonne Iesus Christ, for the which
we ought to loue him with al our heart, mind, soule and strength:
these and such like arguments must be carefully instilled into their
minds whilst they are yet children. And now that I haue said thus
much, I will not doubt to maketh a great matter, in what kinde of studie this
first age is exercised: For as Horace saith: *Quo semel est imbuta recens
seruabit odorem res & diu.*

The new vessel will saour long.

of the first licour, if it be strong.

Theodidactus

Therefore my friend Theophilus we must haue great care & regard
y^e the vessels of these yong minds be not seasoned wth the vaine opini-
ons of this world, but with the chief & principal pointes of the chri-
stian faith, wherby they might be exercised in christian godlines, &
learn to know Christ: For what grieue can be greater, then to haue
deformed childre, altogether void of vertue & godlines: Whereas if
they would imploy their chiefe care & diligence to haue them wel &
godly taught in their tender yeres, then should they be sure to haue
them comely, bertuous and godly when they attaine to mature &
riper yeres.

Theophilus.

We must needs beleue & perswade ourselves, that good education is
very

very necessary for children, but now we would wee bee glad to heare what chiefly they are to be taught.

That things
children are to
be taught.

Theodidastus. The most holie things are first to be taught unto children, and deeply ingrauen & settled in their mindes; lest they be first infected with any pestilent errors. And they must be instructed verie often what difference is betwene *Heraclius* and *Sardanapalus*: the learned, and vnlearned: a wise man and a foole.

Theophilus.

I pray you shew vs the difference.

Theodidastus.

Although the Poets & Heathen writers, haue fained that there be many Gods; and haue yed yet our youth are to be admonished, that they constantly believe that there is but one God, omnipotent, eternall, incomprehensible without beginning, without ending, louing, gentle, patient, mercifull: which knoweth all things, seeth all things, governeth & disposeth all things: the which also is true, iust, and terrible.

Theophilus. How shall we knowe & comprehend & believe that there is but one only God?

Theodidastus. They may knowe it by three things chiefly. First by the cōtemplation of naturall things. Secondly, by the holie scriptures, in the which God maketh himselfe manifest vnto vs. Thirdly, by the spirit of God dwelling in vs.

Theophilus.

What these things meane, I pray you declare more at large.

Theodidastus.

Heauen, earth, and all things contained in them, as the Sunne, Moone, Stars, fire, water, fruits, fishes, foules, & al the beasts of the earth, doe sufficiently teach that there is one God. And againe, the children must be taught of the Parents that they meditate & studie in the law of God, that therout they may learne the knowledge of the true God. And lastly, that they submit them selues vnto the spirit of truth, showing and drawing them.

Theophilus.

The Creede of the holy Apostles, *Nicene*, and *Athanasius*, doeth teach that God is a Trinitie. Are our yowthen to be taught the same? or not?

Theodi.

The duetie of Parentes,

Theodidactus.

Hea alwayes, for albeit there is but one God, yet are there three distinct persons, The Father, the Sonne, and the holy Ghost: And therefore this must be taught faithfully unto children, least they become Arrians or Anabaptistes.

Theophilus.

What should children be taught more?

Theodidactus.

Children ought
to helene these
things chiefly.

Also children ought to beleue, that God loveth them, seeth them, careth for them, defendeth, delivereth and heareth them when they cal upon him in their perils and necessities, that he hath given his Sonne for them, that our only salvation is in Christ Jesu. And againe, that there is one Catholike Church, in the which, God doeth most lovingly pardon sinnes, to those that doe truly confesse the same, are penitent, and repose their whole trust and confidence in the merites of Christ his passion. Lastly they shal teach their children constantly to beleue the resurrection of the dead, in the which, who so hath done good, shall enjoy everlasting life, and they that have done euill, shall be throwne into everlasting fire.

Theophilus.

The examples
of husbandmen

Good and provident husbandmen, before they sowe their fieldes, with great choice doe weigh and consider, what maner seede agreeth best to euerie field, For that, for the most part, they cast into severall fieldes, several graines, that by such meanes, they may receive the more fruitfull harvest and reaping. If husbandmen deale after this manner with their groundes, much more ought godly Parents to weigh and consider, what maner seede ought to be sowne, as it were in the most convenient soyle, in the mindes of children: that at length it may bring forth worthy men in godlines, and profitable to the Church of Christ.

Theodidactus.

Surely you reason verie wisely, for the diligent care and labour of the husbandmen, ought to moue vs to the diligent studie of the bringing up of our children, that we may perfectly know what maner seede we ought to sowe in the mindes of children.

Theophilus.

I pray you what maner seede shall it bee?

Theodidactus.

Theodidactus.

There is no seed more excellent, nor that of it self bringeth forth more plentifull, or more profitable fruites, than to cast into them, into the inward and deepe sence & iudgement of their mindes, both the name & knowledge of the almightie God, that they may begin to loue and reuerence him, from whō they daily heare all thinges are giuen & bestowed vpon them. Wherefore as often as children do desire y^e the things might be giuen the which they ask, (as tablets, isewels, costly garments, or any such thing) so often should parents signifie vnto the, that it is the reward & gift of God, that in the very beginning they may learne to loue him, whō it is meet also to feare, not with a seruile feare, for that is nothing acceptable vnto God: neither doth it profit any thing at all vnto innocency & true vertue: But with y^e feare, which with loue is so coniointed, that it cannot be diuided or pulde away, of which it is written in the holy scriptures by the holy Ghost: The feare of the Lord is the beginning of al wisdom. And truly, into whose minde soeuer this feare and loue hath settled, when we say that the one with the other is mixed & coupled, of such a one, it is neuer to be feared (whatsoever hee be) y^e he should utterly giue ouer him selfe into the wicked wayes & trades of life: which thing chiefly must be attempted & laboured in a childe, that this good roote fructifying to blessed life, may verie timely & firmly be planted & fastened in his minde, whilest there is a void place, not yet possessed with any straunge seedes, grasses or plantes, by reason of the newnesse of nature.

What seede ought to bee sowne in the midst of children.

Theophilus.

Why and for what causes ought children to bee instructed after this maner?

Theodidactus.

Erasmus Roter. A man of verie good iudgement, setteth downe foure speciall causes. First saith hee, it is verie needfull & requisite, that these young & tender mindes receiue the seedes of godlines. Secondly, that they both loue and learne liberall sciences. Thirdly, that they be instructed to the duties of honest & vertuous life. And fourthly in good maners, without the which man is little regarded.

The causes why children ought to be instructed.

Theophilus.

For that it is certayne, our children are rude, ignoraunt, and naturally without any ciuilitie, I iudge that they are to bee taught aswel

D

those

The duction of Parentes,

those things that appertaine to their bodies, as to their mindes: Wherefore to the end they may be of good & gentle behaviour in the meetings, assemblies, and common societie of men, I pray you howe shal they bee taught and instructed?

Theodidactus.

The father which desireth y^e his sone should not only be adorne in the vertues of the mind, but also would haue him wel instructed in an honest and ciuill maner of life, ought to obserue diligently, that hee be carefully instructed and exercised in certeine precepts of good manners.

Theophilus.

What maner precepts be those? I pray you tell vs.

Theodidactus.

We shall teach his childe after this maner: My sonne, as often as any man speaketh vnto thee, to whom thou owest any reuerence, settle thy bodie in a comely order, put off thy hatte or cappe, let not thy countenance be sadde, heauie, solow, lowzing, shamelesse, vnstable, nor terrible: but tempered with a chearfull modestie, thine eyes demure, alwayes beholding him to whom thou speakest: thy feete ioyned together, not wagging or standing of one legge (lyke a Goose,) not frisking with thy handes, nor biting in thy lippes, scratching thy head, or picking thine eares: In like maner, let thy countenance, apparel, and iesture be so settled and framed in good order, that the whole habit of thy bodie, may shewe forth an honest modestie, and a towardnesse inclined vnto vertue. Answer not foolishly nor rashly, neither let thy minde be wandring in the meane season, but marke what hee saith, with whom thou hast to talke.

Theophilus.

You shal finde many fathers now adayes, which knowe and confesse, that their children should be taught and instructed. But how they should doe it, they are altogether ignorant. Wherefore I pray you prescribe vnto vs an order if it please you.

Theodidactus.

We must deale with children, that they be taught by litle and litle, like as when we would fill a narrow mouthed vessel: For if we poyze in a great deale of licour at once, it runneth ouer on euerie side, but if we will poyze it in faire and softly, as it were through a sennell, it will be filled vnto the brimme, *Plant a quinn modicis*

Preceptes of
good manners.

modicis alantur aquis, cresunt: multis vero suffocantur, eodem modo & animus, quum mediocri vegetatur labore, sub nimio demersus opprimitur. Plantes when they are moderately watered, grow and increase the better, but with ouermuch, they are choked: So the minde is refreshed & cōforted with moderate labour, but being drowned with ouermuch, is viterly ouerthrowne. Therefore from continuall paynes, a certeine pausing must be giuen vnto children: for we must remember that all our whole life is diuided into recreation and studie or labour: So that wee haue not only the day to wake, but also the night for sleepe, not alwayes warre, but sometime peace: not winter, but sommer: not only working dayes, but holy dayes also, and to speak at a worde. *Otium laboris est condimentum.* Rest is the sawce of labour and trauel And this doeth not appeare only in lining creatures, but also in thinges that haue no life, as a Harpe, Lute, or other instrument.

Recreation
must be vlen.

Theophilus.

These thinges are no lesse wisely, than eligantly spoken: But yet if you haue any other Methode of teaching, I pray you shewe it vnto vs.

Theodidas.

Children, in good Artes, and vnto good and godly studies, are to be drawne: some with praise, and through hope of preferment: others with small giftes, and inticements: others are to be compelled with threathings and stripes. *Pueri bonis artibus, ad bona rebusq; studia sunt inducendi: alij laude, & per spem honoris: alij minis, & flagrisq; cogendi erunt.* But yet all these thinges must be so duely considered, and by reason guided and moderated, that in ordering of wittes, Parents and Teachers doe vse great Art and skil, and beware that they be neither too gentle, nor too seuer. For as too much libertie and cockering marreth a towarde wit: so too harpe and ouermuch chastisement, dulbeth the same, and quickly extinguisheth the litle sparkes of nature in children, which while they feare all thinges, dare attempt nothing. And so cometh it to passe, that they alwayes erre, whilest that they feare, they shall faile in euerie thing.

Optimaratio
instituenti.

Theophilus.

I vnderstand, you haue gathered together many places & arguments, by the which Parēts may learn their duties towards their children; the which if you wil cōmunicat to *Ann.* his wife, & the rest of their friends, you shall

The duction of Parents,

therein doe God good seruice, and pleasure vs al verie much.

Theodidactus.

*De nobili of-
ficio paren-
tum.*

The chiefest duction of parents is, that they carefully prouide to haue their children taught in the word of God from their infancie, and to instruct them in their duties towards God, & also towards themselves. And seeing the darknes of mans mind is so wonderful, it is necessary, that parentes see their children taught in the Catechisme (that is to say) in the true doctrine of the law & Gospell, from their tender yeares: that the holie Ghost may haue a place and instrument, through the ministracion of parents, wherby he may infuse his gifts into the childrens mindes: And thus shal they not onely moue them with wordes, but also stirre them by their good examples: This is their vocation, this is that duction that God requireth of the. Therefore they shall endeavour themselves, that they liue godly, in the sight of God & of their children, that they be merciful, gentle and louing vnto the poore, not to care for this only, that they leaue their children rich & wealthie when they are at the pointe to die, but rather that they leaue them to Gods prouidence: for y^e earth is ful of the goodnes of the Lord. And as David saith: I haue bene young & now am old, & yet saw I neuer the righteous forsaken, nor their seede neuer begging bread.

Psal. 36. 37.

Theophilus.

I gather of your speech, that God doeth exact of Parentes, that as by wordes, so in like manner by godly examples they ought to instruct their children. But what is there more required of good & godly Parentes?

Theodidactus.

*A good forme
of teaching.*

It is the duction of a vigilant father or maister to be alwaies occupied with his children or schollers, to spare no labour wherby he may make them learned, hee shall admonish them often: hee must chide them, but not contumeliously: hee shall dissemble sometime, but waresly: Let him pardon them often, but yet beware hee giue the not too much liberty: Let him be angry, but yet moderatly. Let him exhort them very often vnto vertue, honestie, good maners, integritie of life, & of the excellencie of learning. Seneca saith, *Imitantur facillime pueri mores, quos in maioribus conspiciunt*, Children most easily imitate the conditions and behauiour, that they see in their elders.

Theophilus.

What is the proprietie of a true Father?

Theodi-

Theodidactus

That hee bee iust, and also of courage to defend his owne, that he be liberal, in helping those that are good, chaste, a hater of filthines, true in woꝛde and deeꝛe, gentle, not suspitious, painefull and diligent in providing thinges necessary: that hee loue his children with all his heart, and be redy to bestow his life for them, if they be goodly, vertuous, and obediẽt. Hee may not bee busie in other mans matters, but carefull for the good government of his owne family. *Ex senum officium est (teste Cicerone) iuuentutem, amicos, & rem publicam consilio, ac prudentia iuuare.* And it is the duetie of old men (saith Cicero) to helpe their young men, freendes, & common wealth with their counsell.

The description of a true father.

Senum officium.

Theophilus.

But forasmuche as there is mention made so often of a father of household or familie, some will peraduenture maruell, why wee did not define this worde in the beginning.

Theodidactus.

You shall heare what Augustine saith touching this definition. *Quilibet paterfamilias, quia superintendit domui, Episcopus dici potest.* Euery father of a family, may be called a Bishop, for bicause he hath oversight and charge of the house: For hee that careth not diligently for his family to ouerse, instruct, and teache them, is vnwoꝛthie the name of a father, much moze vnwoꝛthie the name of a Bishop.

Diffinitio patris familias.

Theophilus.

What is one of the highest callinges and duties amongst mortall men?

Theodidactus.

Among men, there is none that hath greater power or authoritie from God, than fathers, for they are vnto their children, princes Judges, Bishops and teachers. Wherefore God hath giuen children a great charge and Commandement to honour their Parents.

Theophilus.

If parents haue receiued so great an authoritie from God, than is it a great dignitie to be exercised among children.

Theodidactus.

You say very well: For to be amongst children is to bee in the

What it is to bee occupied with children.

The duction of Parents

in the midst of Angels. For their angels saith Christe, doeth alwayes behold the face of my father which is in heauen. If all parents vnderstand this excellencie and dignitie giuen vnto them, with what pleasure & cheerefulnesse would they teach their children.

Theophilus.

Fathers should
vse 3 offices at
once.

Tobias. 4.

With great pleasure no doubt. But tel vs I pray you, what and howe many offices ought the father to exercise at one time?

Theodidactus.

Three especially. First of a godly Teacher, as wee reade by the example of Toby, who dayly taught his children the feare of God. And againe, hee must exhort them to goe to publike prayers, & sermons: and when they retorne home examine the diligently, what they haue chiefly noted in the sermon, that he may know whether they vnderstand any thing or no. Secondly he must take vpon him the office of a good Magistrate or iust Iudge to minister correction in time: For if either sonnes, daughters, or seruants doe offend, he must (according to Solomons counsell) correct them with the rod: for if thou dost smite thy sonne with the rod, he shall not die thereof, & thou shalt deliuer his soule from Hell. Thirdly, he must bee a faithfull father & gouernor of household, & can wisely as a good steward, order all things in the house, provide for his family, that they may haue wherewith to liue: That he see euerie one do their duties truly, as well children as seruants, and that they may be truly recompenced for their paines, with such like.

Prov. 29.
Eccl. 30.

Theophilus.

What is more godly, more excellent, or more profitable then these functions & duties?

Theodidactus

An Antidote a-
gainst Arrogan-
cie.

A good prayer

Fathers of families that diligently & faithfullly doe their duties commaunded the of God, and aboue al things take heede, that they trust not to their owne wisdom, strength & pollicie, for y^e rashnesse and arrogancie is not only incurable, but also danable. But if thou be a Prince, a Bishop, Iudge, or father of family, bee not ashamed to fall downe vpon thy knees & say, O Lord God Almighty, thou y^e of thy great mercy & louing kindnes, hast appointed vnto mee the office of a Prince, Iudge, Bishop, Pastor of the Church, Magistrate, father of family &c. I most humbly beseech thee therewithal to gouerne, to teach and giue mee counsell, wisdom, and power that I may be able truly and faithfullly to execute and performe the

the charge committed vnto me, vnto the honoz & praise of thy most holy name, and the profite of my Christian brethren. Amen.

Theophilus.

Seeing that Parents ought not to put confidence in their owne wisdom & strength, for the government of their families, but rather desire the assistance of God: much lesse ought they to instruct them after their owne fantasies.

Theodidactus.

This paine and charge lieth vpon Parentes, and so; this cause chiefly are they appointed of God, that they teache & bring vp their childre, not according to their owne fantasies, & as seemeth best to the selues, but after the comāndement of God. Whereupō Paul saith, *Educate filios in eruditione & correctione domini.* Bring vp your children in instruction & information of the Lord. Parents therefore ought to bring vp their children according to the will and word of God, and alwaies beare in minde, that they do not bring vp & instruct their owne, but Gods children, who hath created them for himselfe. And how surely they keepe & greatly esteeme the things they haue learned of their elders, all men may iudge for the most part. And this is a comon saying at this day: I wil be like as my fozefathers haue beloued, & I will do as mine elders haue taught me. Doe not the Iewes, Turkes, Infidels & Papists, vnder this pretence, defend & errours which they haue receiued from their fozefather the diuel, who hath so bleared their eyes, that they cannot see the trueth of the Gospel, shine it neuer so clere. Wherefore let euery father of children, and maister of familie take heede what they teache their children, households, and families.

Ephe. 6.

A good cannot
vnto the parents
of our time.

Theophilus.

Then, mee thinke by your saying, it is very meete that parents instruct their children not only with godly admonitions & wise counceils; but also with the examples of their owne vnrebukable life.

Theodidactus.

The father (how learned soether he be) as it is saide in the Pro-
uerbe: *Leonus catulum educauerit:* shall bring vp a Lions whelp, except by his owne good manners and godly conuersation, he point out the way, wherein he would haue his sonne walke. *Corrumper enim pupillum tutor, si prater literas nil christiano homine dignum in se ostenderit.* For the Tutor shall utterly spoyle his pupil, if besides learning, hee shall shewe him nothing in him selfe, worthe for a Christian man,

A common saying
very true:

The ductie of Parentes,

Mat. 18.
Mark. 9.

For as there is a contagion of the bodies, so is there an infection of the minde and soule, which is moze to bee regarded, because it is moze p̄cious and of greater valiewe then the body. And our Sauiour Chziste saith: Who so shall offend one of these little ones, which beleue in mee, it were better for him that a millstone were hanged about his necke, and that hee were drowned in the depth of the Sea. Here may wee see what great account the Lord God maketh of childre, & how dearely he loueth them. Who would not therefore make great account of this, to minister vnto them, to whom the Angels doe seruice, which are euer in the p̄sence of God? There ought nothing to seeme troublefome and grieuous vnto Parents, Scholemasters, Pastors, & al other that haue charge of children and youtnes: if so it be, that such heavenly Princes are not ashamed to take charge of them, and to be p̄sent with them. And therefore Parents ought to take great heede, that they be not offensiue to their childre either in woꝛde or deede.

Theophilus

Ought not a godly father (to the ende hee might perfoꝛme his dutie throughly) to bee very careful that he nourish not vp degenerat children?

Theodidactus.

Of degenerat
children.

It is better to bee without, and neuer to haue any, than to haue wicked and vngodly childre. I reade of *Epaminundas* an excellent wise man, and of great authoritie in his time, which did neuer marry: and when at a certaine tittle one *Pelopides* a friend of his did re- p̄oue him therfoze, because hee could leaue behind him no sonnes in whom hee might sowe the seedes of his vertues, therefore hee p̄- uided very euill for his countrie: *Epaminundas* smiling thereat an- swered: Take heede you p̄uide not worse for the same, which shal leaue behind you so wicked a son: by w^{ch} woꝛds this wiseman sheweth, y^e par̄ts should feare nothing moze, then y^e they shoulde haue & leaue behind the degenerat childre either in body or mind. *Erasmus* saith, A mans minde in a beasty body, is a monster to bee abhorred, as wee read of *Circes*, that with her poisons coulde trans- foꝛme men into Lions, Beares, and swine: Who could abide saith *Augustine* to bee called the father of such a monster? But a beasty mind in a mans body is moze monstrous. And yet there are many (in their owne iudgements, and in the iudgement of comon people very wise) which content themselves with such issue, and thinke them no degenerat childre (and that very truely) for they digresse not

not at all from the wicked maners and beaustie behauiour of their
 parents, *Ex malo enim Ouo nunquam nascitur bonus Coruus*. For our
 of an euil and corrupt egge, heuer commeth a good bird. Therefore
 it is the duetie of godly Parentes, to bring vp their children not to
 riotousnesse, but to modestie: not to spoile them with coddling, but
 to chasten them with due correction if they offend: to prayse
 them if they behaue themselves well & obediently: to moue them
 to vertue with good exhortations and faire promises: to feare them
 from vice, with rebukings, threatnings, & stripes if neede require.
 But aboue all things, let the family whether they be children or
 seruants be taught to feare God, to loue their neighbours, to hate
 no body, to wish wel vnto all mē, & to do good to whō they may, not
 to remember iniuries, but to do good for euill. Whosoever therfore
 hath taken vpon him the office of governing others, let him take
 heed lest he disoain or neglect the same with being giue to idleness
 & drowlines, or that he leaue not his flock wherof he taketh charge,
 to be spoyled with wolues, & the blood of the lost sheep be required at
 his handes: but if any prouide not for his owne, & speciall for the of
 his household, he hath denied the faith, and is worse than an Infidel.

A good lesson
 for parents.

1. Timo. 5.

Theophilus.

I think it is also the duetie of Parents to exhort their children vnto li-
 beralitie and giuing of almes.

Hortandi
 sunt liberi ad
 elemosynam.

Theodidactus.

You say very true, For the soule (saith Solomon) which doeth
 good, shall be filled. Christ gaue bread to his Disciples, to be distribu-
 ted vnto the people who gathered together, in baskets full of the
 fragments: by which example our children are to be admonished,
 that the blessing of the Lord both alwaies accompanie almes, nei-
 ther are they the power of giue vnto the poore with singleness of hart:
 For we see manifestly by the words of Solomon: Some man gi-
 ueth out his goods and is the richer: But the niggard (hauing
 enough) will depart from nothing, and yet is ener in pouertie.

Prou. 11.

Mat. 24.

Prou. 11.

Theophilus.

Is it not also the duetie of Parents to provide learned and godly
 Scholemasters for their children?

Theodidactus.

If euery family had their Catores, there should be no such neede,
 neq; *Paedagogis*, neq; *Præceptoribus*: but because now aduaies, the

Children must
 be committed
 to godly school
 masters.

The ductie of Parents,

most fathers of families are vnlarned, & hane neither that care, nor loue towarde their children that Cato had, therfore they must prouide the best learned and most godly teachers for their children from their tender yeeres, from who they may deale first the knowledge of God, then the vnderstanding of Artes, with the increase of good maners. For saith Plato, The beastes which shall turne vs to most profite, may not be without their hearde men: seruants without their maisters: nor children without their Tutors and Teachers: for otherwise they wil become the most deceitful, fierce and cruell of all other beastes, and therfore had neede to be holden back as it were with many raines. And Chrysostome teacheth: *Inuentum esse feram quae plurimis indiget magistris, institutoribus & paedagogis: quare qui filium vult relinquere diuitem, bonum & benignum, illum doceat, aut doceri curet.* That a young man is a wilde beast that needeth many maisters, instructors, and teachers; wherefore hee that would leaue his sonne good, rich, and gentle, ought to teache him, or cause him to bee taught from his youth. Therefore godly parents shall rather suffer their children to be taught & instructed of wise men abroade, then to be holden at home about trifling matters which shall turne to no profite.

4. Timo. 2. 207.

Theophilus
May not a diligent Scholemaister teach his schollers two artes or faculties together?

Theodidactus.
I iudge it very profitable to teach a child two artes together: for it is not to be feared, if a childes wit shalbe overcharged any whit, y more with two teachers of diuers artes, for the paines of y child doth nothing increase, & yet his diligence is to be diuided, so by that meanes his irksomnesse is taken away, for when he is weary of y one, hee flieth to y other, as it were to the part & rest of his labors.

Theophilus.
What maner teacher shall a father chosse for his sonne?

Theodidactus.
A father shall prouide with all diligence for his sonne a godly instructor, not infected with any notorious crimes. Plinie sayth, *Trade filium tuum preceptoris, a quo mores primum, mox eloquentiam discas, quae male sine moribus discitur.* Commit thy sonne to a maister, of whom he may first learne good maners, and after eloquence, which with-

out

*Ludonius
vixit Plinius*

our maners is euill learned. And that this is necessary and conuenient, it may bee proued by notable examples: First, by the example of Philip king of Macedonia, which immediately after his sonne Alexander was borne, sendeth to Aristotle the philosopher, writing after this maner, *Philippus Aristoteli salutem dicit. Filium mihi gentium scito: quamobrem diis habeo gratiam: non perinde quia natus est, quam pro eo quod nasci contigit temporibus vite meae, spero enim fore ut educatus, eruditusq; abs te, dignus existat & nobis & reru istarum successione.* Phillip to Aristotle sendeth greting. Vnderstand that a sonne is borne vnto mee, wherefore I hartely thanke the Goddes, not so much for that he is borne, as that it hath chaunced him to bee borne while thou art liuing: for I trust it shall come to passe, that hee being well brought vp and instructed by thy meanes, may proue worthie both for vs and in our life time, and the succession of these our goods and kingdomes when wee are dead. Seeing then this mightie Prince being an Heathen did make so great account of the bringing vp, and instructing of his sonne: ought not wee (which desire to bee called Christians) to bee much more diligent in the godly trayning vp of our children? Plato saith: That the kings of the Persians did alwaies allow foure teachers, sought out with great care and diligence, to instruct those children, in whom they had any hope to succeed them in their kingdom. The first, the truest, that might bee found, which did euer teach them that trueth in a king was alwayes most chiefly to bee regarded and mainteined. The second, the iustest who euer taught them that iustice and politike government was to bee preferred. The thirde, the temperatest, who alwayes set before them: examples of temperancie. The fourth, the valiantest, who euer showed them many things concerning fortitude, heroi call vertues, and the worthie Actes of Kings Princes and Noble men, and hee exhorted them diligently to followe the good examples: and to eschewe, hate, and utterly detest the tyrannous examples of most shamefull enterprises of the wicked. Thus euery one aduisedly and with great diligence taught that, that to his charge and duetie did appertaine. And as long as the Persians vsed this order of instructing and trayning vp of their young Princes: so long they: kings were most famous and renowned in those vertues, prudence, Iustice, Temperance and Fortitude: At the least, with these examples Parentes ought too bee admonished and stir-

An example of
Phil.
of Macedonia.

kings of the
Persians.

The duetic of Parents

red vp vnto the instructing of their sonnes, if their heartes bee not hardened as the Adamant. For those parents which commit their children to be vertuously trained vp, are a great deale more worthy the praise, then those that beget them: for they are only the authors of life, the other of good and blissefull life.

Theophilus.

Seeing that mans chiefe felicitie in this life consisteth (as appeareth) in the good education of youth: I beseech you let vs heare those things which I haue seene you gather together heeretofore, concerning the vtilitie, praise, and effect of good education.

Theodidactus.

The efficacy of education.

Pro. 22.

Plato in libro 4. de republic

Erasmus.

Isocrates.

Although a certaine towardnes of wit and goodnesse of nature are chiefly to bee required to the perfect ordering of life: yet neuer thelesse good and honest education & the discipline of parentes hath such force and efficacy, that oftentimes it bringeth therewithall, that same very felicitie and happinesse of mans life: and correcteth and changeth sometimes a wit and nature that is not so toward. Therefore children as it were new vessels, are to be seasoned with good and godly documents. And Solomon saith: Teach a child in his youth what way he should goe, & he will not forget it when he is old. And Plato teacheth that there is great vertue and efficacy in the education of children, *Educatio eruditioque bona seruata, ingenia quoque bona efficit.* Bringing vp & good teaching, wel obserued, maketh a good & toward wit. Again, he saith, *Qui rectam natu sunt disciplinā, omnes firme probi euadunt: qui contra improbi.* All those for the most part, which haue had good bringing vp, proue honest & vertuous: the other oftentimes proue lewd and wicked. Erasmus in a certaine place reasoneth very elegantly & in few words of the effect of discipline, saying, *Efficax est natura, sed hanc vincit efficacior institutio: nam diligens & sancta educatio, fons omnis est virtutis.* Nature is of great effect, but instruction being more effectual, doth farre exceede the same: For diligent and godly education is the fountaine of all vertue. Also Isocrates the Philosopher greatly commendeth the effect of good bringing vp in these wordes.

Omnes benignos reddet eruditio: bacillus est vita egregia eruditio: hominis opes pulcherrime sunt literae.

Good bringing vp, it maketh men,
both gentle and demure,

It is the staie of life to some,
which lastingly doeth dure.

Of all the Jewels that man can get,
sure learning is the best:

It winneth friendes, with wealth also,
and bringeth quiet rest.

Deogines, *roganti cuidam quid ex philosophia lucratus esset, respondit: & si nihil aliud, vel hoc ipsum, quod ad omnem fortunam præparatus sum.* To one demanding, what aduantage hee had by his Philosophie: though nothing else, saide hee, yet at the least, I gaine thus much, that I am readie prepared to all maner fortune, be it good or bad. And to one asking Aristippus, what his sonne should be the better for his learning of Philosophie, answered, *Et si nulla in re, vel in theatro non sedebit lapis super lapidem.* And if in nothing else, yet that in the Theater, one stone shal not sit vpon another.

Deogines.

Aristippus.

Theophilus.

You haue proued by diuers arguments & good reasons, that the nature of children, though it be not so pregnant, apt, & toward, as might be wished, yet may it be helped, and verie much altered by good education, and you say, this is proued verie often by the example of bruite beastes, but to mee it seemeth incredible, wherefore if you haue any example, shewe it vs I pray you?

Theodidactus.

Lycurgus, the wortheie lawmaker among the Lacedemonians, on a time tooke two young whelpes of one dam, and caused them to be brought vp the one from the other in contrarie order and manner. For the one hee made gluttonous, wanton, and idle, the other hee accustomed to hunting, and to find out by his sagacitie the footings of wilde beastes. Afterwardes when hee had gathered together the Lacedemonians to see this sight, hee saide vnto them: To the attainment of vertue, Mye Lacedemonians, discipline, learning and the right framing of life is verie commodious, and muche auaileth, which at this present I am minded to make manifest vnto you. When brought hee forth his two whelpes, and causing a pot full of pottage or losse, and an Hare to be placed in the midst before the Dogges, vncoupled them, and let them goe. The one pursued the Hare with great eagernesse, the other hyed as fast to the pottage pot. But when the Lacedemonians could not yet coniecture what

Lycurgus giueth
an example of
two whelpes.

That we can
doe in educati-
on, is here shew-
wed.

The duetie of Parentes,

hee ment thereby, noz wherfore hee brought forth into the midst of them, those two diuers natured and nurtured Dogges: Both these (saide *Licurgus*) had one damme, but yet being framed and taught with vnlike vse, the one (yea see) is desirous to swill, glut, and fill his paunch: the other applying the chase, is desirous to followe the footing of wilde beastes. And with that Parents would well weigh, and deeply consider this example of *Licurgus*, touching education in contrarie maner: whereof also Plato writeth: That a childe well and vertuously nurtured, is like to proue a diuine creature: but contrarily, if it be unhappily taught, and suffered to run at libertie, then is hee like to proue a mosse wicked and cruell beast,

Theophilus.

What if the father shal see his childes wit, to be but dul, blockish, and rude, shal he therefore leaue of from his godly instructing?

Theodidactus.

We must not
leane of instruc-
ting for the stu-
piditie of wit.

Matth. 9.

Marci. 7.

Num. 22.

Not so, but hee shall continue in his duetie without wearines, with an assured trust and confidence, expecting Gods aide and blessing: For looke what seemeth impossible to men, the same is possible with God, which ruleth and governeth the heartes of all men, & knoweth how to deale with them: And which loseth the tongues of dumbe beastes, yea, and that of the verie Asse, and maketh him to speake after the maner of men. And even as there is almost no beast found, so outrageous, fierce, and cruel, which with the careful handling, wisdom & diligence of the breaker cannot be tamed & made gentle: So let vs thinke no wit of man (much lesse of a childe) so rude, vntoward, or past hope, which by diligent instructing, and due handling, cannot be helped, & made gentle & apt to receiue whatsoeuer is taught. Albeit a certaine Philosopher is not altogether of this minde, which when hee had two schollers, the one hard & dull, but yet laborious & painfull: the other verie apt and ingenious, but yet slouthful & lazie: *Ambo, inquit, male percreatis, tu quum velis non potes, tu vero quum possis, non vis.* There shal neither of you both take profit (saith he) for when thou wouldest thou canst not, and when thou maiest, thou wilt not.

Theophilus.

I gather now by your words, that to govern children wel, asketh great skil and diligence, and chiefly by how much they are more noble in birth, and of pregnant wit: By so much the more harder may they bee brought

vnto

vnto the true obedience of their Parentes.

Theodidactus.

You haue said true, for to bring vp children godly, is a very hard thing, which may be seene in Samuel, & in other godly men. Wherefore vnto education, these three thinges chiefly are both profitable and necessarie: Preaching of the worde of God: seruent prayer vnto almightie God: And discipline, or correction of maners. Pericles. In education, as often as hee was made Capitaine generall of the warres, was three things are wont to say to himself, putting on his cloake or coate armor: Take necessarie. heede Pericles, because thou shalt haue authoritie, rule, and government, ouer young men, both Grækes and Athenians: with these wordes this wise man did exhort himselfe, that hee should take vp on him & soueraintie or lordship with great moderation, & by these wordes hee did also testifie, that to gouerne youth well, did require great wisdom and skill: Albeit in verie deepe, the vulgare people are of a farre contrarie minde and opinion, which iudge that there is nothing moze facile, light, or easie, than to gouern a family: And therefore thinke it meete and conuenient to bestow moze industry, paines, and diligence about their Sheepe, Swine, Horses, Hounds and other beastes, than about their children and seruantes.

Theophilus.

Howe and after what maner doe you thinke these noble and excellent wittes are to be ordered?

Theodidactus.

Socrates setteth downe a verie good order, saying: we must deale with them, as we woulde doe with those Horses, in which we see great courage, good proportion of limmes, countenance & pace: if straight from their tender yeares we watch them, handle them carefully, and breake them orderly, they are like to proue excellent for the Saddle, and verie profitable to serue their maisters turn, in all his exploits and needfull businesse, either for profite or pleasure: But if they be neglected and suffered to runne ouer long, then they become wilde, intractable, and profitable to no good vse or purpose: And hereof it cometh to passe, that those Coltes which by all signes were like to proue verie good and profitable, are spoiled by the ignorance and unskillfulnes of the breaker, which straight frō good & comely horses, are couerted & chaunged into very asses: For

After what maner forward wittes should be used.

Colours.

Colours.

The ductie of Parentes,

like as the earth, the better it is and moze fertile by nature, the sooner it will be spoiled and overgrowne with weeds, nettles, & byers, if it be not orderly tilled, manured, and dressed: Euen so the forwarper and nobler wittes, except they be the better ordered and instructed, will the sooner be inclined to wickednes, and obdusked, and defaced with many vices. For noble wittes if they bee well and rightly ordered and instructed, profite verie much, but if they be neglected, then are they a great plague vnto the common wealth: For seeing they holde no meane place, so doe they not knowe howe to obserue any mediocritie. *Quare Padagogus Themistoclis dicere solebat, nil mediocre futurus es O puer, nam aut magnum bonum eris reipublica, aut magnum malum.* Wherefore the Tutor of Themistocles was wont to say vnto him, O my childe, thou shalt be no meane thing, for either thou shalt doe great good, or great harme to thy common wealth.

Theophilus.

For that you haue set before vs so excellent and profitable admonitions for the instructing of children, we hartily thanke you. But yer, for that Saint Paule would haue children brought vp both with learning and correction in the Lorde, therefore wee hartily pray you, that you would impart vnto vs those good lessons and counsels which you haue collected touching the chastizing and correcting of children.

Theodidactus.

Our Lorde God in whose handes wee are all, which also looeth our children exceedingly, prouideth for them, and keepeth them verie carefully, which of the children of his wrath, hath made vs the children of God, and would haue vs to be the heires of his celestiall kingdome, through the precious blood of his dearely beloued Sonne Iesus Christ: Euen the same God I say, woulde not only that our children and yowthes should be vertuously & goodly brought vp and instructed: but would also haue them continually preserved and kept vnder the same goodly discipline and correction. For correction is no lesse necessarie & profitable for children, than instruction: which these places doe clearly make manifest, that I will resite here in order, in the which God doeth set forth his will vnto vs concerning this point. For Solomon saileth: *Noli subtrahere a puero tuo disciplinam, si enim percusseris eum virga, non morietur: in virga percuties eum & animam eius ab inferno liberabis.* Withholde

not

Children are to
be corrected.

Prov. 23.

For correction from thy childe, for if thou smitest him with the rodde, he shal not die thereof: thou smitest him with the rodde, but thou shalt deliuer his soule from hell. This sentence doeth not only containe a precept, but also a most comfortable promise. And againe: *Qui diligit filium suum, assiduatur illi flagella, ut laetetur in nouissimo suo.* Who so loveth his childe, holdeth him stil vnder correction, that he may haue ioy of him afterwarde. *Tonde latera eius dum infans est, ne forte induretur & non credat tibi, & erit tibi dolor anima.* Hit him on the sides while he is yet but a childe, lest he waxe stubborne, & giue no more force of thee, and so shalt thou haue heauines of soule, **reade ouer this Chapter.** And in an other place Solomon saith: *Qui parcat virga, odit filium suum: qui autem diligit illum, instantur erudit.* Hee that spareth the rodde, hateth his sonne: But who so loveth him, holdeth him euer in nurture.

Theophilus.

Seeing that our Lord God, hath commaunded vs so often and so earnestly the chastening of our youtnes, maruel it is, that Parents, do so spoile and marre their children with nice pampering, and too much cockering of them: and chiefly seeing that they are stirred vp vnto the performance of their dueties with most louing and sweete promises. For to those Parents, which vse due correction vnto their children, the Lorde God doeth promise a sweete and ioyful life, yea, in their old age: which benefit cannot be obtained with gold, siluer, nor any other treasure though it be of neuer so great price or value. But yet I beseech you in the meane tyme proceede to shew vnto vs those godly places, in the which correction is commaunded.

Theodidactus.

As, to those Parents (which carefully perfourme their dueties in correcting their children) there are promised great loyes both of bodie and minde: So they are compelled to beare and suffer great shame and grieve of minde, which without any regarde of fatherly admonitions and corrections, permit & suffer their childe to growe vp in all lewdnesse and disobedience, as by these texts doe appeare. *Puer qui demittitur voluntati suae, confundit matrem suam, & rursum: Confusio matris est de filio indisciplinato.* The childe that is suffred to runne after his owne wil, doeth shame his mother, and againe: A rude and vnmanly sonne, shal be a reproch to his mother. *Dolor patris filius stultus: melior est puer pauper & sapiens, rege sene & stulto: filius sapiens latificat patrem, filius vero stultus, maestitia est matris suae.*

¶

A foolish

The duetie of Parentes,

A foolish sonne, is the sorrowe of his father : better is a childe poore and wise, than a king olde and foolish : A wise sonne is a great ioye to his father, but a foolish childe, is the heauinesse of his mother.

Theophilus.

Without doubt these voices of God are greatly to bee feared of negligent parentes : but yet would we be verie glad to heare of you what the auncient fathers haue left vnto their posteritie concerning the chastening of children.

Theodidactus.

Augustinus.

Saint Augustine teacheth manifestly, that children and seruants are to be corrected, when hee saith: *Non putes te amare seruum, quum eum non cedis: aut tunc amare filium, quum ei non das disciplinam: aut tunc diligere natum tuum, cum eum non corripis: non ista est charitas, sed languor.* Thinke not that thou louest thy seruant, when thou dost not beate him, or that then thou louest thy sonne, when thou dost not giue him correction, for this is not loue, but languishing or fonde feeblenesse, or rather foolish pitie. And that Epistle which hee wrote vnto Fabius, after this maner sheweth the same more plainly. *Dilecto filio Fab.*

Augustinus Episcopus salutem. Congratulor una tecum, quum te prolem nuper habere cognoui. Sed deprecor ut dum tempus adfuerit, castigare prolem non differas: nam sicut fructus non inuenitur in arbore, in quo flos prius non apparuerit: sic & in sene viro, qui nisi a patre tempore adolescentia in bono nutritus fuerit, tempore senectutis fructus bonorum operum non apparebunt: castiga igitur quem debes dum iuuenescit. Vale.

Augustine Bishop, to his welbeloued sonne Fabius, sendeth greeting. I reioyce with you, for that I vnderstand you haue a sonne. But I hartily pray you, as time and occasion shal serue, that you doe not spare to chastise him, For as fruite is not to bee founde in that tree, on the which blossomes haue not first appeared : So in an olde man, except hee haue bene well governed of his Parentes in the time of his adolescencie, the fruites of good workes shal neuer appeare in the time of his olde age: chastise him therefore whom thou oughtest to chastise, whiles he is yet young and tender. Fare you well. These be his wordes. Also Saint Bernarde saith: *Non irasci ubi irascendum est: est peccatum peccato addere.* Not to bee angrie, where a man ought to be angrie; is to adde one sinne vnto an other.

Bernardus.

And.

And S. Hierom saith : *Parentes qui liberos suos non corrigunt, sed sinunt eos pro sua libidine & arbitrio vivere, hi inquit etiam si fuerint aliqui sancti & vite inculpata condemnabuntur*. Those Parentes that doe not correcte their children, but suffer them too runne at theyr owne will and pleasure, these men sayeth hee, albeit they shalbee otherwise Godly and of life vnrebukeable, yet shall they bee condemned.

Whereunto doeth Innocentius assent and agree, where hee sayeth : *Parentes si viderint Liberos peccare, & non castigant, non tantum Liberi, verum & Parentes a Deo condemnabuntur*. If Parentes shall see their children offende, and doe not correcte them, not onely the Children, but also the Parentes of G O D shalbee condemned. The Ethnicks also in their writings doe testifie and teache, that the chastening of Children is verie requisite and necessarie, as first it is written in Seneca : *Vitia transmittit ad posteros qui presentibus culpis ignoscit*. Hee sendeth vices vnto the posterities, which pardoneth present faultes and offencees. And againe hee sayeth : *Qui non vetat peccare cum possit, iubet*. Hee whiche doeth not prohibite and forbidde to sinne, when hee is able, commaundeth the same. *Bonus nocet, qui malis parcat*. Hee hurteth the good, which fauoureth the wicked. Aristotle sayeth, *Nulla Bestia sua sponte aliquid boni agit, neque pueri*. There is no beast doeth any good thing by the owne accorde, nature and inclination, no more doe children, Therefore they are to bee admonished and compelled. Therefore Parentes ought to haue a speciall care and regard to their Children, for they are not such as doe obey for shame, but for feare : not such as doe abstayne from wicked things, for filthinesse sake, but for punishment. Feare is to bee driuen into children, correction and punishment is to bee giuen, that being brought into some feare, they may leaue their wickednesse.

Theophilus.

Oh immortall G O D howe truely haue these Heathen men depaynted and sette forth the wicked and corrupt nature of Children, and truely it were verye good for vs, if wee had alwayes fixed before our eyes this corrupt nature of our children, but in the meane time what others haue written, touching this thing, let it not greue you to recite vnto vs.

F2

Theodidactus.

Innocentius.

*Correction is necessary.
Seneca.*

A good note.

The duetie of Parentes,

Theodidactus.

Cicero.

Isocrates.

Valeri. Max.
de Luci. Bru.

Cicero saith : they that thinke and iudge, that it is meete to pardon young mens faultes, are much deceiued : for because that age, is no let or hinderance to good studies, if therefore sinne cannot bee remitted, then is it to bee punished. And Isocrates sayeth : The offences of young men, are to bee imputed to their elders, wherefore their intemperancie and unrulinesse, ought to bee restrained & holden back by the honest instruction and sharpe correction of their elders. I can shewe you also that the heathen men haue not only liked and allowed the chastisement and correction of children by their writings, but also by their examples, as wee reade in Valerius Maximus. *Brutus par gloria Romulo, quia ille urbem, hic libertatem Romanam condidit, filios suos Tarquini dominationem a se expulsam reducentes, summum imperium obtinens, comprehensos, proq; tribunali virgis casos, & ad palam religatos securi percuti iussit : exiit patrem, ut consule ageret, orbisq; viuere quam publica vindicta deesse maluit.* Brutus deserued no lesse glorie than Romulus, for the one built the Citie of Rome : and the other maynteyned the Romaine libertie : For whereas his sonnes sought by all meanes possible to restore Tarquine vnto his former dignitie, (beeing before expelled by Brutus their father) Brutus at that time bearing the greatest Rule and Authoritie, caused them not onelie to bee apprehended : but also straight way after commaunded that they should be beate with roddes in the place of iudgement, and then bounde fast vnto a post and so beheaded. Here he putteth of and depriveth himselfe of the natural affection of a father, to the end he might performe the duetie of a good Consull, and had rather to liue destitute of children, then that the common wealth should want her publike auengement.

Theophilus.

A notable deed truly, and most befeeming so noble a Counsellor.

Theodidactus,

1. Reg. 12.

Surely the voyces of all Godly men, and also of Ethnickes (as you heare) doe crie out euery where, that Children ought to bee chastened and corrected : and experience it selfe doeth euen compell vs to confesse no lesse. It was commaunded and straightly enioyned vnto Samuel of the Lord God, that he shoulde dailie pray for the people, when he saith : God forbid that I should sinne against the Lord, and cease praying for you, but to shew you the
god

god and right way. The same was also commanded unto Saint
 Paule, which did confesse that he should sinne grievously, except he
 did preach the Gospell, saying: Woe is it unto me, if I preache
 not the Gospell. Even so shall negligent Parentes confesse, that
 they doe grievously offende the Maiestie of G D D, if they doe
 not carefully performe their duties in the instructing and chaste-
 ning of their Childzen, according to the commaundement of
 G D D. For God requireth a diligent obedience of all men, the
 which hee will neyther haue deferred, nor violated. *Neque e-
 nim liberos habere laud est: sed bene pieq; institutos, cast. gat. q; ha-
 bere, hoc demum omnibus laudandum est.* For to haue Children
 is no great prayse, but too haue them vertuously and Godlye in-
 structed and corrected, that in all men is highly to bee commended.
 Wherefore, the Godlie Parent ought to bestowe greater care
 in the garnishing of the minds of his childzen with godlinesse and
 Vertue: then curiously too clothe and pamper the Bodie with
 delicate daynties, . For if we bestowe so greate labour, and
 toyle to scrape together and purchase for our Childzen, the plea-
 sures of this earthie bodie, and Commodities of this short, fraile
 and momentarie life, how muche rather ought we with greater
 care & diligence to seeke after those thinges which shoulde feede the
 soule vnto the Celestiall & everlasting ioy? For there is no reason
 why the Bodie shoulde bee had in greater price then the Soule,
 as the Garment shoulde not bee esteemed before the Bodie. For
 the Soule and minde is heavenly: but the Bodie we haue com-
 mon with Beastes. By holwe muche therefore the Soule is more
 excellent then the bodie: So much the more aduisedly, & with grea-
 ter consideration, oughte we to prouide for the same, hauing al-
 wayes suche respect vnto him, as in whom nothing perisheth, to
 whom it is committed. But what sweeter, delectable, or more
 pleasaunt meate can there bee to the soule, then the knowledge of
 the worde of trueth: For the soule of man liueth by every worde
 that proceedeth from the mouth of G D D. Wherefore if the fa-
 ther at any time heare his Childe or Seruant rapping out any ex-
 ecrable curse, or detestable and blasphemous othe, by and by hee
 shall rebuke and correct him, that hee may vnderstande that it is a
 foule fault and vitious thing, and that hee take greater heede to his
 speech and tongue, vpon the paine that thereof shall ensue.

1. Cor. 9.

Body and soule
 compared toge-
 ther.

Mat. 4.
 Luke. 4.

The ductie of Parents

And let him bee admonished also of the Angels of **G D D** standing by him which cannot endure nor abide such things: and if the Angelles for such filthie and Diabolicall cursing and blasphemie bee compelled to execute punishment of those offenders: how shall the Almighty **G D D** suffer the same, which seeth and knoweth all things? Therefore the moste sharpe and terrible wrath of God must allwayes be set before our eyes, least lightly and negligently we regard the instruction of our youth.

Theophilus.

Fathers abuse
their authori-
ties.

You haue most perfectlie and playnelie shewed vs, that children shoulde not onelye bee instructed, but also corrected, and you haue confirmed the same aswell by the Scriptures, as by the Godlie Fathers and Wise *Erhnickes*. But nowe a dayes wee see and knowe among Fathers of Families, not a fewe which too filthily and shamefully doe abuse their power and authoritie: and are in correcting their children, so ireful, fierce and cruel, that they seeme to vse a tyrannical power, rather then that a man would thinke they haue anye naturall and fatherly affection towards them. Wherefore wee earnestly beseeche you that you woulde briefly describe vnto vs, the manner and order howe to chastice them, least that when wee woulde performe the duties of good and naturall Parentes, wee playe the partes of vnnaturall wicked Tyrantes.

Thecodidactus.

Prov. 19.

Eph. 6.

Ambrose.

For that hitherto (as is conuenient) you haue made so greates accompt of the holic Scriptures, and opinions of Godlie men, and with so greates reuerence imbrated the same: Therefore heere shall you heare not myne, but the moste Godly and wise answeres of Solomon, which sayeth: Chasten thy Sonne while there is yet hope: but let not thy soule bee moued to slay him, for greates wrath bringeth muche harme. Againe hee sayeth Punishmentes are ordayned for the scoenefull, and stripes for foles backs. And Saint Paule sayeth, Fathers prouoke not your children to wrath.

And Saint Ambrose also teacheth after what manner children are to bee corrected, saying, *Leniter castigatus exhibet reuerentiam castiganti, qui vero crudeliter castigatur vel increpatur, nec increpationem suscipit nec salutem.* A child that is gently and easily corrected, yeeldeth

doeth reuerence vnto his corrector: but who so is cruelly chaffened and rebuked, doeth neither admit rebuke, nor receiue health nor amendment. And Seneca writteth, *Cordatorum esse parentum, filios oburgare citra contumeliam, & laudare citra adulationem: quamobrem curare debent parentes ut filii eos reuerentur ob vitæ severitatem, & ament ob mori iocunditatem castigandi quidem sunt filii: verum paternè, non tyrannicè.* It is the part of wise parents, to rebuke their children without contumely, checke or taunt, and to prayse them without flattery or adulation: wherefore parents ought to haue great regard vnto this, that their children reuerence them for their grauitie of life, and loue them for the pleasantnesse of their maners, truly children are to be corrected, but yet fatherly, not tyrannously.

Seneca.

Theophilus.

Was there euer Parnes at any time, that haue been moued with such wrath, crueltie, or rather madnesse, which haue exceeded the bounds and limits of their function and dutie in chaffening, and haue vsed themselves like Tyrants: towards their children?

Theodidactus.

Yea, in Titus Linius is described at large, the tyrannie of Lucius Manilius, the which against all equitie and against the lawe of armes commaunded his sonne to bee beheaded. Wee reade also that Axio a Noble Romaine, whipped and scourged his sonne in suche cruell manner that hee dyed thereof presently: whome (through the indignation of which cruell and horrible fact, when all people as well Parents as Children were gathered togeather, and woulde haue slayne hym with their penciels or bodkins in the market place) Augustus Cesar with all his authoritie and power (though very great) coulde scarcely saue, and deliuer out of their hands.

The tyrannie of L. 98.

Axio the noble Romaine passed the boundes of his dutie in correcting his sonne.

Wherefore Parents ought to fraine vp their Children so warily and wisely, that they beate them not like Ases: nor that they spoile them with cockeringe or dallyinge with them like Whelpes. But that they goe directly in the middest admonishing them, sometime with prayses, sometime with severitie, as the mater & time doeth require & minister occasion vnto them.

For.

The ductie of Parents,

A meane in cor-
recting is best.

For Parents must obserue and keepe the golden meane, least that they amase their children with too muche threating: discourage them with their too sharpe and bitter reproches: or with their rigour and crueltie to kill and murder them: which great faultes and errors haue so preuailed in those which haue supposed and iudged that threatinges and stripes, are the best meanes and readiest way to bring their children to vertue and learning: whereas on the contrary part, it hath put them very often in such feare, amazement and terror, that it coulde hardly be remoued from them when they haue attained vnto mature and riper yeeres. For as too much growth doeth wither, dry vp, and kyll the young plantes and grasses: euen so doeth too sharpe and austere seueritie kill the heartes of young men. It were good for Parents to keepe alwaies in remembrance those good lessons of Phocildes, which saith: *Filius ne difficilis sis tuis, sed mitis esto. Sine contumelia plectro quibus praes. In filium iram non bonus nutrit pater.*

Be not too sharpe to children deare,
but vie a modest checke,
And ouer whom thou hast a charge.
without reproch correct:

Good parents will not foster vp,
their wrath against their childe:

But rather seeke their mendment with
their counsels graue and milde.

Theophilus.

Wherefore and with what purpose and intent ought children to be corrected?

Theodidactus.

Agustine, saith, *Nemo prudens punit, quia peccatum est, sed ne peccetur. Res est et in optima non sceleratos omnino extirpare, sed scelera.* There is no wise man that correcteth and punisheth an offender, because of the offence which is committed: but rather least hee or any other shoulde offende againe by the like example. For it is not alwaies the best way, vtterly to extirpe and roote out the malefactors and offenders, but rather their haynous and wicked offences, that they may be amended and brought to a better order of life.

Theophilus.

What shoulde the father thinke vpon, while he is correcting his childe?

Theodi-

Augustine gi-
ueth a reason
with what in-
tente children
should bee cor-
rected.

Theodidactus

It shall greatly mitigate and allwaie the rage and fury of our mindes, if we beare in memory this saying of Plinie, which after this maner doeth admonishe a sharpe, seuerer, and cruell father, that hee should not deale with his sonne or handle hym too sharpely or rigorously, saying: *Et illud adolescentulum esse, & te fuisse cogita: atque in hoc quod pater es, enitere, ut memineris te hominem, & hominis patrem.* Way and consider this, that hee is a young man, and also that thou hast beene one thy selfe. And further in as much as thou art a father, call to thy minde that thou art now a man, and the Father of one that may bee a man heereafter.

Theophilus.

A very excellent and wise way surely to pacifie and quiet the furious and raging mindes of Parentes, when they shall correct their children. And in my iudgement there is no man that coulde haue giuen more wholesome or better counsell concerning this matter, wherefore it is worthie of all men to bee followed. Not withstanding I my selfe haue knowne some furious parentes a brode, which haue vied to strike and buffet their children about the face and head, and to lay vpon them like Mault sackes with cudgels, staues, forke or fire shouel, or whatsoever came nighest their handes, yea, and very often also, haue cast them on the grounde, and spurned and kickt them like dogs, which maner of correcting I iudge is vtterly to bee detested and abhorred, neither do I think it lawfull by any meanes that they should vse them after such order. Wherefore I pray you tell vs, how should they bee admonished and perswaded, that heereafter they doe not vse and handle their children and seruants after suche raging, furious, and beastly maner.

Theodidactus.

First and chiefly, we must shewe them and set befoze them, the most pure and sacred worde **G D D**, for these men peraduenture (being so waywarde, fierce, and cruell as you haue saide) would vtterly contemne and despise mens reasons, wil-dome and counsell.

But **h** Lord our God of his unspeakeable god will and fauour towards vs, doeth so dearely loue parents, and so tenderly pro-
uide

The duetie of Parents

vide for their children, that hee doeth not onely commaunde them to correct their children, but being very desirous and willing to cure and remedie suche rage and furie, doeth also shew vnto vs, what instrument is meete, and what wa^e ought to vse and exercise in correcting.

Theophilus.

With what matter or instrument I pray you ought children to bee corrected?

Theodidasus,

Prover. 13.
Children shuld
bee corrected
with the rodde.

The Lord our God by Solomon doth teache enery where that children shoulde be beate with the rodde, saying after this maner, Withholde not correction from thy Child, for if thou shalt smite hym with the rodde, hee shall not die thereof: Thou smitest him with the rodde, but thou shalt deliuer his soule from Hell.

And againe, who so spareth the rodde, marreth his child. Loe here, not that wise Solonion, doeth teache that children ought to be corrected with the rodde, but the Lord our God himselfe which hath spokē by the mouthes of his holy prophets, whose wordes abdoeth for euer.

Theophilus.

If these foolishhe, harebrayned, and rashe Parents woulde heare and willingly obey and followe this little admonition, then shoulde they not haue, so many deafe, blockishe, foolishhe, bleere eyed, and also oftentimes madde children as they haue: which discommodities we see come very often, by the continuall and vnreasonable beating and buffetting of them about the heads, as I said before.

Theodidasus,

You gather and apply all thinges very rightly. For if Parentes woulde not beate their young and tender children with their harde fistes vpon their eares and heades, but in steede thereof, and of their Cudgels, Stauies, and suche like, (according to the counsell of Solomon) woulde take and vse the rodde, then shoulde they haue wherein they might reioyce and become the parents of wise and worthe children, whereas contrary wise they are compelled will they, nill they, to haue the gouernment of deaf
lun.

lumpishe, ignorant and foolish children all the dayes of their life, to their great sorrowe and grieve very often.

Theophilus

Whereas I haue nowe begunne to mooue you with my questions I knowe not yet where or howe to make an ende, seeing therefore you haue alredie shewed vnto vs the instrument wherewith children should be corrected and admonished that they shoulde not bee beaten about the heads. Nowe I beseeche you shew vs, where and on what part of the body they should be beaten.

Theodidactus.

I teach nothing here, neither woulde I perswade or counsell you, that you shoulde followe mine opinion and minde in this thing, but rather the godly opinion of the holy Ghoste, which by Solomon speaketh after this maner: *Tonde latera eius dum infans est*: Hit him vpon the sides whilest hee is yet a childe &c. Beholde here the clemencie and prouidence, beholde here I say the exceeding great mercy of God, which also hath vouchsafed to shewe and manifest vnto vs that part of the body, which hee woulde haue beaten; least at any time either we our selues, or our little children shoulde sustaine any losse, perill or displeasure by meanes of our correction.

That parte of the bodie which is to be beaten.

Theophilus

Wherefore are parents compelled to bee so diligent, carefull and prouident, in the instructing and chastening of their children, and what is the ende of this so great labour and trauaile?

Theodidactus.

They shall instruct, nurture and chasten their children, not to the ende that they might set them forward and promote them to worship and great honours, or that they shoulde excell others in humane knowledge, wisdom and science, or that they shoulde gather together and heape vp great riches and treasure for them: But they ought chiefly to respect this, that they may bee made vertuous and godly. And this end and manner of training vp of youth is most profitable and excellent of all others: wherein all godly parents ought to haue their chiefest pleasure and felicitie. For Parents ouer and besides that naturall loue & affection which nature

The end whiche children should bee corrected.

The ductie of Parents,

After what man-
ner children
ought to be
chastened.
A good note.

hath ingrafted into al liuing creatures towards their young ones, & besides those sorowes, & griefes, which they often sustain in their bringing vp, yet ought they to haue their chiefest care for their godly education (as wee haue often saide) And this let them do, not with angrie, bitter, and raging minde towards them, when they finde them not so apt and forward as they wish, least they begin to refuse, hate, and detest instruction, and vertuous discipline, before they shall see the profite and commoditie thereof. Let them temper and brydle the austeritie, sharpnesse and rage of their authoritie and power, with such affection and desire of lenitie, gentlenesse and mildnesse, and so rebuke and chide the offender, that they had rather to haue them corrected and amended, then punished or tormented: and let them rather endeavour to withhold and draw them from future faultes and offences, than rigorously to execute punishment of their faultes presently committed.

Theophilus.

The greatest part of the welfare and prosperitie of children, doeth depend (as farre as I perceiue) of the good instruction and diligent and wise chastening of parents.

Theodidactus.

It is very true: for the Lorde our God hath commaunded that children shoulde honour and obey their parents, and in the same commaundement also hee hath giuen a charge vnto the Parents, that they shoulde perfourme and do their duetie (that is to say) that they teach & instruct their children in the true knowledge of God, and bring them vp in the feare of the Lord. For howe shall the children perfourme their duties towarde their Parents, if that parents shall first neglect their duties towarde their children? And albeit the slouth and negligence of parents doeth not excuse the wickednesse and impietic of children before God, notwithstanding parents owe this duetie to their children, that they prouide for them not only corporall foode for their bodies: but much rather spirituall foode and nourishment for their soules, if otherwise they couet and desire to haue them saued.

Theophilus.

But if after all wholesome admonitions and counsels, instructions and chastisements, they remain stubborn & disdaineful children, & do receiue

no godly admonition, nor wil suffer nor abide any correction, what doe you thinke is meere to be done with such, and howe should a man deale them?

Theodidactus.

Such Stubbozne, wicked, and rebellious wretches are first to be dispoiled, and depriued of all their possessions and inheritance, and that by the authoritie of the lawes written.

Theophilus.

How many causes be there set down, of ingratitude, contumacie, stubbornesse and disobedience, for which a father may disherite his sonne?

Theodidactus.

There are set downe and registered fourteene speciall causes.

Theophilus.

Declare them vnto vs I pray you, for (by the grace of God) it may be, that in the hearing of them, it shal driue a greater feare and terrour into them.

Theodidactus.

- 1 *Prima si filius parentibus manus intulerit.* The first is, if the sonne shall lay violent handes vpon his Parents. *Inglossa cap. quinta vallis. Ob qua exha-redari possit filius.*
- 2 *Si grauem iniuriam eis fecerit.* If he shal worke them any villanie, iniurie, or wrong.
- 3 *Si contumaciter eos accusauerit, de causa qua non est aduersus principem, vel rempublicam.* If stubbornly and disobediently hee shal accuse them of a matter or cause, that is not against the Prince or common wealth.
- 4 *Si cum maleficis versatur.* If he do haunt, or be conuersant among wicked persons, drunkardes, whoremongers, theeues, murderers, and such like.
- 5 *Si maledicus efficitur.* If hee become a cursed speaker, railer, and blasphemers.
- 6 *Si parentum vita insidiatus fuerit.* If hee shal lye in waite to slea and murder his father.
- 7 *Si uxori vel concubina eius se immiscuerit.* If hee shal meddle or haue to doe with his fathers wife or concubine. *Deut. 22.*
- 8 *Si ex dilapidatione filij graue dispendium parentes sustulerint.* If the Parentes shal susteine great dammage, losse, and hinderance by meanes of the riotous and wastfull spending of their sonne.

The duetie of Parentes,

- 9 *Si pro persona vel debito eius in quantum potest, fideiubere noluerit.* If he wil not vndertake & become suretie for his fathers own person, or his debt, to the vitermost of his power.
- 10 *Si prohibuit eos facere testamentum.* If hee shal prohibit or let them to make their wil and Testament.
- 11 *Si contra voluntatem parentum inter arenas & mimos perseverauerit, quum pater non fuerit illius professionis.* If against his fathers minde and wil, hee keepe company, with Ruffians, quarrellers, foolish Minstrelles and such like, when his father is not of the same profesion.
- 12 *Si filia luxuriosam vitam egerit, quum parentes vellent eam pro posse dotare; nisi neglexerint eam maritare usq; ad 25. annos.*
If the daughter shal leade a luxurious, wanton, and riotous lyfe, when her Parentes are willing to bestowe and set her foorth in marriage, to the vitermost of their abilitie and power: except they shal deferre her mariage vntil shee be 25. yeares olde.
- 13 *Si parentibus furiosis debitam curam non impenderit.* If they wil not giue due regarde, and reuerence to their Parentes, although they be furious and waywarde.
- 14 *Si patrem captum de carcere deducere neglexerit. Haec, inquam, sunt causa cur parentes liberos suos hereditate excludere possint.* If hee shal neglect, contemne, and haue no regarde or care to ransom and deliuer his father out of prison, being taken by enemies.

These (I say) be the causes, wherefore parentes may disherite their children.

Theophilus.

But if they bee more wicked and stubborne, than that these corrections and punishmentes can bridle and holde them vnder, or rather after all these good and wholesome admonitions and chastisements they continue rebellious, what doe you thinke is to bee done then?

Theodidactus.

A stubborne & disobedient child to be stoned to death.

The same, that the Lorde hath commaunded by Moyses his seruant, saying after this maner: *Si genuerit homo filium contumacem, qui non audiat patris aut matris imperium, & coërcitus obedire contempserit, lapidibus eum obruet populus.* And if a man haue a sonne

sonne that is stubborne and disobedient, which disdayneth the voyce and commaundement of his father and mother, and when hee is chastened, wil not hearken vnto them, but contemneth it, all the people shall stone him with stones vnto death. *Dent. 21.*

Theophilus.

A harde sentence without doubt, and of al stubborne and rebellious children, deeply to be weighed and considered.

Theodidactus.

Truely, it is an harde and fearfull sentence, wherout all young men may gather, as is meet for them, how great the wrath of God is against the sinne of disobedience. Neither doeth the law of God only hate and detest such stubborne and rebellious children: But also the verie Ethnickes would haue them cast off from their parentes, and to be vtterly dispossessed, which Aristippus teacheth by an excellent *Apophthegme*, after this maner: A certaine man accusing him for that hee so cast off his sonne and contemned him, as though hee had neuer begot him: hee saith, Doe wee not cast away from vs, our spittle, lice, and such like, as thinges vnprofitable, which neuerthelesse are ingendred and breed euen out of our owne selues? His minde and iudgement is, that they are not to be accounted for children, whiche otherwise haue nothing in them, whereby they might commend them selues to the loue and affection of their Parentes, but only that they be by them begotten. So the olde father *Menademus*, to his sonne *Clinia*, (brought in by the Poet *Terence*, in his third Comedie) speaketh after this maner: *Ego te meum dici: auferre volo, dum id quod se dignum vel faciat.*

Degenerate children are to be cast of & forsaken.

So long and no longer, shalt thou be my sonne;

As thou behauest thy selfe with discretion.

Thus did the verie Heathen men (which had not the law of God to direct them as wee haue) handle their degenerate and disobedient children, whom God woulde haue also to be an example vnto vs.

Theophilus.

Thus of your fatherly beneuolence, haue yon taught and diligently instructed vs hether too, howe good, howe profitable, and necessarie it is to instruct and chasten youth in vertue and godlinesse. From whence as out of a most sweete and pure fountaine, al other vertues doe flowe.

The duetie of Parentes,

Nowe (if it seeme good vnto your curtsie) wee would bee right glad and verie willing to heare and learne of you, what a Sea of euils, dammages, calamities, and perils, this negligent and corrupt instruction of Parentes doeth bring with it.

Theodidactus.

Concerning this negligent instruction of children, there are so many waightie and graue sayings, and such horrible and fearefull examples euerie where, as well in the holy scriptures, as also in o-ther godly Authours, and Heathen writers, that if I should goe a- bout to shewe and declare vnto you euery thing that I haue reade and noted, touching the same, a whole day would not suffice. But because the thing is so reasonable, which you doe demaund of mee, I will satisfie your request, what I may conveniently.

Theophilus.

If oportunitie and leysure doe not serue, to shewe vs euerie thing as you wish, yet at the least, you wil vouchsafe wee pray you, to recite suche thinges as may seeme more sharply to admonishe, and as it were, compell negligent Parentes, that (at the last, this filthie drowlinesse, and pernicious negligence being shaken off,) they may more diligently and carefully discharge their duties.

Theodidactus.

Against negli-
gent parents.

Men might easily be drawne to the duties of their vocation and calling, if they were thoroughly perswaded, and woulde beleue that their children are the gift of God, and that they are the pledges of God him selfe, neither needed they any compulsion in this matter: But rather verie willingly, and of their owne accords, would they credit and beleue, that these pledges of God, ought with great care and diligence to be preserved, instructed, and corrected: For if they shall be neglected, spoiled, or lost by their meanes and sufferance, then shall they be required at the handes of the Treasuro2 and kee- per. Nowe for example sake, a King or Emperour, hath his Treas- urer, or some one of his Prinie Chamber, to whom he commit- teth many thinges of great charge and value, to be kept, preserved, and diligently looked vnto. Suppose and thinke it to be a precious Crowne, most worthy for a Prince, the Imperiall Scepter, Letters Pattentes, precious Stones, Pearles, Jewels, and other riche and costly Robes, which are mosse commonly wont to be in kings and Emperours palaces. I say, We that shal carefully keepe,
and

and diligently preserve these things, according to the trust in him reposed, shall not only of the King or Emperour be esteemed and greatly beloved, but also at the last, promoted into great dignities, and worthily rewarded. But if this Chamberlayne or Treasurer shall neglect his duetie and office, or spoile and lose those most precious Jewels and ornaments of the King or Emperour. Then shall hee not only lose his office, but also be deprived and dispoiled of all his possessions, goods, and Castels, and besides, that suffer most extreme punishment. Even so our Lorde God, which is King of Kinges, and Lorde of Lordes, after that he hath created our children, & with his owne precious blood hath redeemed them, and committed them to our trust and keeping, so he carefully governed, and diligently instructed. So that if the Chamberlayne or a Treasurer of a King or Emperour, for the losse of the Crown or Jewell (which is only bought with Gold or Silver) be so hardly and severely punished: What shall become of those Parentes, which so negligently regard the giftes and pledges of God (which cost neither silver nor Golde, but were purchased and bought with the inestimable and that most precious blood of his dearly beloved Sonne our Saviour Jesus Christ) and with so much libertie suffer them to be spoiled? Surely such Parentes ought to feare, expect and looke for none other punishments, than everlasting torments. Wherefore, or what was the cause that Heli the high Priest in Israell suffered punishment? But only for that his children had so exceedingly offended the Majestie of God. In this example, Parentes ought to looke and learne the feare of God, and shake of this sluggishnesse, sloth and negligence in fraying by their children. For it is the promise of God, that the Angels of children doe alwayes beholde the face of God our Father which is in heaven.

Children are the pledges of God.

Argumentum a simili.

1. Regum. 2. 4

Theophilus. If children be so precious and highly esteemed of God, that he rekineth them woorthie to bee preserved of Angelles, and that they be the pledges of God, why should we care for them, and instruct them diligently?

Theodidactus.

Forasmuch as the whole state & prosperitie of mans life doeth altogether depend & stay upon the godly educatio of children: why should we

The duetie of Parentes,

Should the right cōducing and governing of children be so neglected? which if it be negligently and carelesly looked vnto, doeth not onely bring great miserie, plagues, and destruction, vnto the Parents them selues, but also to the common Societie, and neighborhood of all men. Wherefore this one thing ought greatly to stirre and moue vs, (that is to say) the dignitie of children, with the which God voucheth safe to adorne and garnish them.

Theophilus. But yet this one thing resteth, from whence, I pray you, do you thinke this negligence of Parentes, and this corruption of children doeth chiefly spring and growe? and that they consume and spende their force and strength in the perpetrating and committing all kinde of wickednesses?

Theodidactus. Too much cockering and pampering of foolish Parentes, I iudge to be the originall cause of this so great a mischief. For that too much cockering and sufferance, maketh their mindes (as a certaine wise man saith) so wanton, nice, and tender, that with in a while, they become apt to no goodnesse, and seldome pꝛoue honest men, or fit members for their countrie and common wealt.

Theophilus. You haue saide as true as may bee: But yet at this while cannot vnderstande nor perceiue, that Parentes, which both by the lawes of God and man, doe owe such loue, godly instruction, chastisement, and all other dueties of godlinesse and beneuolence to their children, howe they can giue them selues to such follie, or rather madnesse, that they vtterly spoile and destroy their children, with that too much cockering & wantonnesse?

Theodidactus.

Seeing you cannot perceiue howe Parentes spoile their children, I will open and make the matter moze manifest vnto you. When they are admonished of their duetie, they will answere, and say, that their childe can perceiue as yet verie litle or nothing by reason of his age, and they say truely: No moze can the Spaniell or blood Hounde, the Horse or Mule vnderstande what they ought to doe, neuerthelesse they learne to goe, to come, to followe, to carrie, to recarrie, to doe, and to leaue vndone, to watch, to

finde

Cocking is the originall cause of negligent instructi-
on.

Here the absurd excuse of
Parentes is re-
proued.

finde out, and such like things, which they vnderstand not: Also, neither dooth the wood, or stone vnderstande, that it is a foolish and absurde thing, towarde the building and framing of an house: but after it is helpen, fashioned, and framed of the Artificer and worke maister, by and by hee vnderstandeth wherevnto eche thing shall serue in his due place and time. Nowe, soas much as these things which lacke reason, can be taught and framed to so many good purposes: Howe muche moze a reasonable creature, which is created to the Image of God? Surely I wishe you shoulde weigh and consider this with your selfe: if other mens children perceiue and vnderstande verie many things. Why shoulde not yours vnderstande some things in the wayes of vertue and godlinesse? Undoubtedly, if you will not teach them, but still pamper them with too much cockering and delicate nicenesse, you shall answere and beare the sinnes and offences of your children. And howe sharpe and severely the Lorde God executeth punishment for the contemptuous bringing vp of children, onely Heli the high Priest with his sonnes, may be for an example (as is saide before) which miserably finished their liues. Hee, for that hee spoiled his children with too much libertie: they, for because they would not hearken to, nor obey the counsels and admonitions of their father, though verie gentle, light and easie.

Theophilus.

Did Heli then the high Priest in Israel, offende the Maiestie of God, being so woorthie a man, with too much cockering of his children? And yet I remember, hee did reprove them verie often.

Theodidactus.

The voyce of God testifieth other wise, which soundeth after *1. Regum. 3.* this manner: I haue tolde him that I will iudge his house for euer: because his children did curse God, and followed Beliall, and hee would not chasten and correct them: Therefore haue I sworne vnto the house of Heli, that the wickednesse of Helies house, shall not be purged with sacrifice, and burnt offerings, for euer.

Theophilus.

Verely this voyce of God ought greatly to bee feared of all Parentes: For if the iniquitie of Heli, so woorthie a man, and of so hygh

H a

calling,

The duetie of Parentes,

calling, could not be purged for euer, which notwithstanding sometymes corrected his sonnes, and seemed willing to cleanse and purge their sinnes and offences with certaine sacrifices and oblations. What shal bee done with them? which scarcely at any time haue chastened their children neyther in worde nor deede, neither doe they once beleue that God wil execute punishment of so great wickednesse, it is so farre from them, that they are willing to bewaile and lament, this so great a fault, with true sorow and vnfayned teares.

Theodidactus.

*Heli suffereth
the punishment
of his negligent
instruction.*

Will deny not, that Heli the Priest reprimanded his sonnes doing wickedly, but yet hee reprimanded them not earnestly and sharply, but lightly and tenderly, as many Parentes vse to doe now adayes (the more to be lamented.) And therefore, that good and godly father, suffered payne for the iniquitie of his sonnes, by which example, suche negligent Parentes ought with good cause to be moued, or if this doe not moue them, yet mee thinkes this saying of Paule shoulde reuise them by, and shake of all their drowsynesse, which saith: *Si quis suorum & maxime domesticorum non agit curam, fidem denegauit, & est deterius infideli.* If a man haue no care of his owne; and specially those of his own household and familie, hee hath denied the faith, and is worse than an Infidel.

Paul.

Theophilus.

If you haue any more such like examples, by the which you might stir vp and moue those negligent Parents from their sluggishnesse, bring them forth I pray you.

Theodidactus.

*Cicero.
Verri.*

I haue many other examples, of whiche you shall heare this one, because it is woorthie the noting. Marcus Tul. Cicero, in the Oration which hee made against Verres, in his first booke, among many other thinges whiche hee objected vnto him by way of reproch, this is one and the chiefest, that hee had so trayned by his sonne, that hee had neuer sene, chaste, shamefast, or sober feast or banquet, for the space of thre yeares together, but was euer conversant and in company with wanton Harlottes, and vnchaste women, and with riotous Ruffians, and intemperate men, so that if hee had any desire to be good, yet could hee not escape from them either wiser or better.

By meanes whereof saith hee, thou hast not only wrought greafe iniurie to thy sonne, but also to the common wealth: *Susceperas enim liberos non solum tibi, sed etiam patrie.* Forthou hast begot children not only for thy selfe, but also for thy countrie. Which should not only bee to thy selfe a ioy and pleasure, but also profitable and commodious afterwarde vnto the common wealth. And thou oughtest to instruct and traine them vp in the knowledge and understanding of graue and waightie matters, as the quiet government of people in publike assemblies, of Ciuile government in Cities, Townes, and other affaires of the common wealth, that loue and neighboried might bee mainteined, and not after their owne lewde lustes and wantonnesse, and licentious libertie. Thus muche of Cicero to Verres, touching his sonne. A very Christian saying of an Heathen man, and meete for all men to bee set on the outwarde postes of their doores, in their bed Chambers and closets, or rather after the maner of the Hebrewes, that all fathers and mothers should haue them on their philacteries, & skirtes of their vestures, and to bee witten in golden letters.

Theophilus.

I doe not so much maruel, that such corrupters of youth were found amongst the Heathen which liued without the light of the Gospel, and true knowledge of God: but that this chaunceth very often amongst those men, which boast themselves to bee good and perfect Christians, this is much rather to bee maruelled at, and by no meanes to bee suffered. At this day, as it is manifest to all men, our children are brought vp with such libertie and boldnes, that a man cannot sufficiently bewaile the same with abundance of teares: heere is no shame, heere is no reuerence, no regard of duetie, parents vtterly spoyle their children, with cockering and wantonnesse, and seekes to refraine them with no feare or correction. Mothers take no regarde, no care of their daughters, but winke at their faultes, suffer them to rome abroad, seeke their amendment by no milde nor moderate correction, neither doe they perswade them vnto sobriety, mildnesse, nor modestie, with their wholesome admonitions and motherly counsels. Wee haue greater care, and will take more paines a great deale about any thing els, then about the godly education of our children. I am perswaded that God is greatly offended with vs, euen for this one fault, that wee deale so negligently with our children, and cast the saines of al libertie and loosenesse into their owne necks after this maner:

Diligent parents are inuolous to their countrie and common welch.

Fathers and mothers spoile their owne children.

The durtie of Parents,

For as wee woulde haue them proue when they shal bee men and women, so muste wee deale with them and instruct them in their greene and tender yeeres. So that whereas many things fall out amongst vs christians so vntowardly and peruerly touching the disobedience of our youth nowe adayes, I iudge one chiefe cause to come, growe and proceede from this, that there are so few which take such paines and diligent care as they ought to doe, for their godly and vertuous training vp. And albeit better is to be hoped for, yet certainly this is still to be expected and looked for from Children, that they wyll growe worse and worse, except Godly instruction bee ioyned with moderate correction.

Theodidactus.

Without all doubt a horrible punishment remaineth to such Parents, which so negligently contemne and despise their owne naturall children, besides that it is a very great negligence, or rather a horrible mischiefe, either to cast the bridle into the neckes of young men, or to corrupt and spoyle them with wicked instruction or their owne lewde and naughtie examples. Neuerthelesse how common these things are in mans life, it is too manifest: when Parents or Teachers are either Epicures, or otherwise lewde and licentious liners, and doe not exercise their children and seruants vnto the knowledge and feare of God, but oftentimes doe nourish and confirme them in wicked, erroneous and detestable opinions: these mischiefes are to be punished no doubt, as God hymselfe saith: *Contemnetes me, reddam contemptos*, I will make my contemners, contemned and despised.

Theophilus.

O twise, yea thrise happie are those parents, which doe not vainely & negligently heere these and such like threatnings, but proceede and go forward I pray to recite other places, wherein God doth threat, liether slouthful and negligent parents.

Theodidactus.

Fathers and maisters which withhold their children and families from hearing and learning the worde of God, by commanding and appointing them in the meane time some other busines, or els by reason of their ignorance or impietie haue no care or regarde, to be taught and trayned vp in true godlinesse, are not only wicked

tooked and iniurious to themselves, but also to their whole families, so that such shall receive double the greater condemnation. It is set downe in the Decalogue or tenne Commandementes, That children woulde honour their Parents, but with what face dare that ffather exact of his child the honour commaunded of God in the second Table, when as hee himselfe doth not persourne his owne duetie, which in the first Table of the Commandements is required of him, touching the due honour of God, and the sanctifying of the Sabbath day? Children are not bozne of their parents at auenture, but they bee the gift and blessing of God. The Scripture saith, God blessed them & said: *Crescite & multiplicamini*. Encrease and multiplie. And the Psalmograph saith: *Fructus tui sicut nouella Oliuarum in circuitu mensae tuae: Ecce sic benedicetur homo qui timet dominum*. Thy children shall be like the Oliue branches round about thy Table: Beholde, thus shall the man bee blessed that feareth the Lord. Children are giuen vnto Parents by the diuine and Almighty power of God; and are committed vnto them as an heauely treasure, not to the end that they shoulde bee prophaned and brought vp onely to the vse of this terrene and earthly Citie, but that they should bee sanctified & hallowed vnto the vse of the heauenly Jerusalem, wee haue lost in our first Parent the right of our heauenly life & inheritance, and wee are bozne the children of Gods wrath, death, and hell.

Children are the blessings of God.

Therefore, what is more cruell, what is more horrible or monstrous, then such a father, which after he hath children, doth not apply all his whole studie and indour to this end chiefly, that hee may recouer againe the right of that Heauenly inheritance before losse as is said: For except this bee brought to passe, what other thing doe children gaine by their Parents, but hell and everlasting death.

How the inheritance of the heauenly life being lost, is recouered by the parents.

But these are the maners and conditions of many Parentes, in these our dayes in the gouerning and ordering of theyr families, that they haue a farre greater care about their Horses and Swyne (as wee haue often sayde) then about their Children and family. For, twise in one day at the least they giue Meate and Water vnto their Hogges and Horses, to eate and drinke to refreshe and comfort them, and to keepe them

in.

The dуетie of Parents

in good liking and plight of their bodies, but in a whole twéke, they will scarcely spare so muche time as once or twice to haue their mindes refreshed and their soules fed with the wholesome fode of the woꝝde vnto euerlasting saluation.

Theophilus.

I haue knowen many which very diligently haue taken great paynes and care how to teache their Parrats, Popinieyes, and Pyes to prate and talke vnto them very timely while they are yet but young, knowing this, that the elder they are before they take it in hande, the harder and more difficill can they bee taught, according to the olde prouerbe, *Psittacum vetulum negligere serulam*. What maner watching and paines is there about a prating Parrot, or chattering Pye, and what Litherneſſe and negligence about the teaching of Children?

Negligent parentes are sharpe
ly accused.

Men take great paines, as wee see euery where, and will refuse no labour or trauell that they might haue a faire dogge to hunt and pursue the chase, a lustie and couragious horse, to take a iourney, runne his course, and too fetch the carrier: But about their children they seeme to haue very little or no care at al, that they might become the seruants of God, ornaments of his Church, & good members for the common wealth. What answerē shal these Parents make to GOD the moste iust Iudge, when hee shall demaunde an account of them for their dуетie so shamefully neglected?

Theodidactus.

Doe you desire to knowe of mee what maner an account the Loꝝde God will take and exact of such? Surely none other than as hee required of Heli the high Priest of Israell, which was most diuine and holy; and shall bee to the ende of the woꝝlde, at which iudgement and account, whosoever doeth not tremble and feare, I iudge them to be moꝝe harde than the Adamant, and such as vnto whom this vehement and horrible exclamation of Saint Augustine may bee very aptly and well applied, saying: *O dolosa libertas, O grandis filiorum perditio, O paternus amor, mortifer. Ecce filios se dicunt diligere, quos veraciter ingulari procurant, dicunt eos amare, quibus iam suspendia parant: melius sanè fuisset eos nunquam fuisse natos, quam sic miseros liberos suos extremis malis perdere, & tandem in æterna Barathra conucere.* O lamentable libertie, O greate perdition, O fatherly affection the deadly destroyer of children, be-holde they say, they fauour their Children whose destruction they rather procure: they saye they loue them, for whome ere it bee long,

A vehement exclamation of
S. Aug against
negligent pa-
rentes.

long, they prepare the gallous and hanging: Surely it had been much better they had neuer beene borne, then so to cast away their miserable children into extreme punishment, and at the last to throw them into the botto-
tomelesse pit of hel for euer.

Theophilus.

O immortall God, before this day I could neuer vnderstande the wickednesse of these parents, which both by their negligence, and vngodly examples spoile and vtterly cast away their children, and bee not onely in-
iurious to themselues and theirs: but also they strue, and indeuour as much as in them is, to extinguish the Church of God, trouble, disquiet, and destroy the whole common wealth, and so at the last vtterly extirpe and roote out all good loue and neighbourhood amongst men.

Theodidactus.

O my *Theophile*, there is nothing truer then this your iudge-
ment, which also may be confirmed and proued by many reasons
and Argumentes, and also by dayly experience it selfe. For whoso-
euer hath children not altogether foolish and vnapt for the studie
of the holy Scriptures, and good letters, and doeth not commit
them to a skilfull teacher and instructor: they doe most grieuously
offende, they diminishe and take away the glory of God, they
spoyle the Church of Apostles, Ministers, Pastors and Prea-
chers, and of other profitable and most necessary giftes: For who
so doth neither teach his sonne him selfe, nor cause hym to be
taught and instructed of others, setteth a great window wide open
vnto the Diuell, to put in practise any kinde of wickednesse, hee
prouideth to establishe the kingdome of Satan by any meanes,
giuing occasion to disturbe the kingdome of Christe, and in the
meane time doeth miserably deliuer into bondage and subiection
of the Diuell himselfe the soules of very many. For if we shall
haue no preachers and teachers, then of necessitie it must needs
followe that men shall fall euery where in moste pestilent errors
and detestable heresies. True faith, the worde of God, and true
worshipping of God, shall altogether be confounded of the false
faith, superstition, and false worshipping, and seme almost to be
banquished and overcome.

What and how
great mischiefes
doe arise by
negligent in-
struction.

What shall be-
fall vpon vs
without prea-
ching and tea-
ching.

Furthermore, the common wealth by this meanes doth receiue
great detriment, perill, danger, and incurable plagues and punish-
ment.

The duetic of Parents

ments. So that neither the Turke, nor the Diuell himselfe, can bring in o; deuise so great perils, sleighes, and mischiefes to mankinde, as hee which shall not set his sonne to the Schole (being any thing apt to learning) What can bee moze pernicious, what moze pestilent, what moze cruell then such a Father? Surely the Lorde God (before whose eyes all thinges are manifest) will graciously punish such a negligent and carelesse father, without al doubt (for suche negligence) most hurtfull and dangerous to all mankind (which God, who is a iust iudge) shall not suffer to escape vnauenged.

Theophilus.

As farre as I can gather of your wordes, children can scarcely haue a more wicked and cruel enimie, then those Parents which doe not rightly discharge their duetic.

Theodidactus.

You haue hit the nape on the head (as they say): The Iewes haue offered their childezen to Diuels: Pharaos and Herodes were most cruell and tyrannous towards childezen and infants, but parents which neglect their duties in bringing up their childezen, or which doe corrupt and spoyle them (that is to say) doe not teache them the knowledge, feare and loue of God, are farre moze cruell and outragious enimies: For Pharaos and Herod only destroyed the bodies of y^e infants & young childe, but these destroy both body and soule. And Erasmus teacheth in a certaine place, that they are moze brutish, fierce, & cruel then they which throw out their young infants into any wood, to be deuoured of wild beastes, whose words be these: *Non satis est, inquit, filios genuisse & dūasse, nisi accedat diligens educatio, parentes nec sibi, nec filiis satisfaciunt. Leges in eos seruunt qui fatiis suos exponunt, & in nemus aliquod obiciunt feris deuorandis: at nullum crudelius exponendi genus, quā quod natura dedit optimis rationibus ad honesta fingendum, id belumis affectibus tradere.* It is not sufficient (saith hee) to beget children and to make them rich, except you ioine therunto diligent and carefull education, for otherwise parents neither doe good to themselues, nor to their children. The lawes are cruell vpon them, which destroy their children, and cast them in some wood to be deuoured with wilde beastes: but there is no kind of destroying more cruell, than looke what thing nature hath giuen to be framed and fashioned after, a due forme vnto honest and vertuous things.

Diligente parentes hoc excedde in cruelty Pharaos, Herod or any other tyrants.

Erasmus.

things, to teach and bring vp the same in beastly affections;

If there were any woman of Thessalia, which were able with her Witchcraftes and Sorceries, and woulde endeavour and practise to transforme thy Childe into a Swyne, Wolfe or other Beast, wouldest thou not thinke her worthy to suffer any kinde of extreme torment? And looke what thing thou doest hate and detest in her, thou thy selfe doest studie by all possible meanes to bring it to passe thy selfe.

Women of Thessalia were transformers of men into beasts

And Saynte Chrysostome sayeth: *Patres qui liberorum modestiam & temperantiam negligunt, liberorum sunt interfectores, atque hoc grauiore & acerbiores, quod hec sit animi perditio & mors.* Fathers which haue no care nor regarde to teache their children modestie, temperance, and suche like vertues, are Killers and Murtherers of their owne Children, and so muche the more horrible and cruell, because this is the destruction and death both of minde and soule.

Tom. 3.

Theophilus.

Nowe I haue heard this, I cannot sufficiently maruell, neyther can I comprehend by any reason or imagination, from whence (in those which notwithstanding reioyce exceedingly to be called fathers) such crueltie & great vncurtisie doeth arise and growe.

Theodidactus

It is indeede an horrible crueltie to kill and murder an Infant, but it is a farre greater and more detestable and pernicious wickednesse, not to instruct nor to chasten a Childe, for not to teache and instruct children, is utterly to ouerthrow the Church of G D D, and the foundation of all our Christian Religion, because the whole force of the Catholike Church consisteth in the succession of our posterities, which if they bee neglected in their young and tender yeeres, become like vnto a Garden, which in the spring time is not digged, weeded, sowed and trimmed: For where there is nothing sowed, there is like to bee nothing reaped, but Weedes, Whissels and Wyers. And here with mee also doeth Casiodorus accord, which sayeth: *Indignum transacta adolescentia odiosi efficit senectutis, & honeste ac sapienter acta superior aetas, fructus capit auctoritatis. Quid autem senectus surripere valet, in quo iuuentum reprehensibilis?* Youth being passed ouer negligently & unworthily

Those that doe not teach their children, be the destroyers of Churches

The duetie of Parents,

bringeth an odious and detestable olde age : And the time or age past, being honestly and wisely performed spent and passed ouer, getteth and obtaineth the fruite and commoditie of great authoritie. For what shall olde age bee able to get or challenge to it selfe, in whom youth hath deserved al reproch and shame?

Theophilus.

Alas, what incommodities doe you shew and declare vnto me, what perils, what dangers, what calamities and miseries doth the smal regard and contempt of youth bring with it?

Theodidactus.

Tomo. 3. 14.
That a Sea
of evils this
negligent care
of children doth
bring.

These calamities and detestable daungers both Saint Chrysostome greatly deploze and lament saying: *Vnde damnis & incommodis afficimur? unde casus varios, unde calumnias? unde mala innumera quotidie perpetimur? Nonne quod filios nostros malos aspicimus, & eos emendare negligimus?* How commeth it to passe that we are so vexed and disquieted with losses and discommodities? wherof commeth our diuers mishaps casualties and calamities? what is the cause that we daylie suffer such innumerable plagues and mischiefs? Is it not because wee are contented to behold & see our children so wicked & yet seeke no meanes to correct & amend them? And in an other place he saith: *Quemadmodum ager diu non proscissus: sic iuuentus neglecta siluescit, ac passim innumeras vepres producit, & addidit etiam hanc similitudinem: Sicut terra fructuosa est iuuentus, qua si negligitur multas producit spinas.* As an Orchard or field not weeded and proyned of long time, bringeth forth no fruites but bushes and brembles, even so fareth it with youth, being negligently vsed, and hereunto he addeth another Similitude: As the earth without tillage and manuring bringeth forth many thornes, & briers. So youth without diligent and careful handling, yeeldeth of it selfe no good fruites or commodities.

Erasm.

Theophilus.

What is it that *Crates* the *Thebane*, was woont to exclaime against such Parentes as did neglect the instructing and right reformation of children? which neuerthelesse in the meane time did studie and endeavour by al meanes possible (if they might) to leaue them as rich as *Cressus*.

Theodidactus.

Crates that Ancient Philosopher, when hee had got him vp into the highest place hee coulde finde in the Citie, *Thebes* on the market

The exclamation
of *Crates*.

market day, was wont to crie out often vnto the people, there assembled in this wise. Whether thzong ye after this manner. Ye men of Thebes, and to what end serueth al this your paines? You will refuse no care studie, or trauel, whereby you may scrape together great summes of money, and hoorde vp riches in greate abundance: but of your children to whom you would leane the same surely you take no regard or care at all.

Theophilus.

O Lamentable case, what a preposterous care haue these men of their Children? Without doubt they seeme vnto mee to doe none otherwise then those which vse great care and diligence about their shewes, & in the meane season care little or nothing for their foote sore wounded and ful of payne, neither wil they suffer the same to bee helped and cured.

Theodidactus.

There is so greate blindnes and malice in mens mindes, that they studie to care and prouide for all thinges sauing their children as Erasmus hath left vnto vs wzitten very eligantly. *Immodico studio (inquit) paratur possessio, possessoris autem nulla est cura.* Possessions are prepared (saith he) with vnmeasurable studie, but of the inheritance or possessor there is no care at al. And againe hee saith: *Nihil in omnibus possessionibus filio est preciosius, at eo nihil est neglectius: quod re ipsa ostendi potest, nempe agrum nitent, nitet domus, nitent vasa, vestis ac tota suppellex. Belli docti sunt equi, pulchre instructi famuli, solum filij ingenium squallet, sordet, horret.* Of al the possessions that a man hath, there is nothing more precious then his sonne, and yet is there nothing lesse regarded then he, which may playnelie bee shewed by the thing it selfe, for their groundes shalbee wel husbanded, the house decent, the vessel as bright as siluer, their Garmentes fine and trimme, and al the whole house in verie good order. The Horses welbroken, the Family wel instructed, onely the nature and witte of their Childe is stayned, filthy, vnfruitful, and out of culture.

Saint Bernarde also doeth greatly bewaile the negligence of these Parentes: *Cadit, inquit, asinus & est qui subleuet: perit anima & non est qui curet.* A mans Ass fallerth downe (saith hee) and straight way one or other listeth him vp agayne and succoureth him: but rentes the soule perisheth, and there is not one that careth for it.

S. B. doth bewaile the negligence of Pa-

Agayne

The duction of Parentes,

hee saith : *Dolent Parentes sibi ablatas oues, & a Lupo diglutas, sed non dolent proprios filios a Lupo Diabolo scilicet seductos & perditos.* Parents sorrowe exceedingly, if their sheepe bee stolne from them, weered with Dogges or deuoured of the Wolfe, but they bewaile not their owne naturall Children seduced and destroyed of that insatiable and most rauinous Wolfe, that is to say, the Diuel.

Diogenes in his Apothegme teacheth very elegantly, that Parents haue more care of their beastes then of their Children: For when amonge the Magarenses, he did beholde their sheepe well covered with wooll and sell, against the iniurie of the sharpe nipping frostes and cold, but saw their Children naked: *Satius est inquit, Magarensis esse arietem quam filium.* It is a greate deale better (saith hee) to bee a sheepe of the Magarenses then one of their Children.

Theophilus.

I cannot sufficiently woonder at the negligence or rather brutishe drowinesse and sluggishnesse of those men, which so filthily do contemne and so wickedly doe destroy their children,

Theodidactus.

The admirati-
on of Lucius A-
puleus.

You saye you cannot leaue wondring, and not without a cause, neyther are you onelie holden with this admiration, but all Godlye men in like manner, doe maruell, lament and detest this vngodly wickednesse of Parents: And namely, *Lucius Apuleus* whose wordes are these. *Nihil equè miror, quam quum omnes cupiant optimè vivere, & sciant non alia re vni quam animo nec fieri posse quin ut optimè viuas animus colendus sit, tamen homines animum suum aut suorum non colunt:* I cannot so much maruell, as seeyng all men doe desire and wishe to liue well, and that they also know they liue by none other meanes but by the soule, neither is it possible, but that if thou woldest liue wel, thy soule must be regarded, fauoured & esteemed, al this notwithstanding men doe neither regard their owne soules, nor the soules of those ouer whom they haue charge: And verily those Parents are greatly to be detested and abhorred of all men, which do neither teach them theselues, nor prouide that theyr Children be taught some profitable art epyther meete for publicke or priuate gouernement. But yet muche more are they to bee abhorred and contemned, and altogether vnworthy honoꝝ or estimation, which not onely doe not teache and instruct their Children

in the Arte and cunning to knowe God out of his word: But also doe so corrupt and spoyle them with their lewde and wicked examples, that they cast them away for ever.

Moreover their seruantes and families are so lightly regarded and looked vnto, that chiesly on the Holy and Saboth dayes (when they shoulde exercise them selues in the seruice of God, and learne the dueties of humble obedience) they suffer them to raunge heere and there, from Alehouse to Lanterne, gulling, gurmardizing and botwising, tippling and quaffing, dauncing and frisking, that at the last they proue as giddie as Geese, and as wise as Woodcocks, so that a man shall neuer heare to proceede from them any honest and profitable speech worthy the remembrance: but in steade thereof, such lewde and Devilish deuises, such gibing and iesting, cursing and rebando talking, filthie and blasphemous swearing, that it woulde grieue any Christian eares to heare them, or eyes to see it. So that I thinke the Deuill is neuer better serued, than on the Sabboth dayes, where such abuses are suffered.

The Sabboth day abused.

Theophilus.

I can not tell what I shoulde say of suche wicked and vngodly Parents: but of this I am assured, that they make them selues vnworthie of that honour, which the first commaundement doeth exact of children, and with their pernicious and detestable examples, they leade their children together with them selues, the readiest way into the bottomlesse pit of hell.

Theodidactus.

That worthy Orator *Quintiliane*, was wont to crye out against suche wicked corruptors, after this maner: *Vitam, inquit, liberorum mores nostrorum non ipsi perderemus: infantiam statim delitijs soluit mollis educatio, quam indulgentiam vocamus, omnes nervos mentis & corporis frangit: Quid non adultus concupiscet, qui in purpuris repositus? iam coccum intelligit, iam corobulum poscit.* Woulde to God (saith hee) that wee our selues did not corrupt the manners of our children. Nice and delicate bringing vp (which wee doe call cockering) doth forthwith spoile infantes, which delightful and pleasant fantasies, it vanquisheth and ouercommeth al the forces and powers both of soule & bodie. What shal not hee seeke for, couer, and desire, when hee is a man, that is crept into his purple, whilst hee is yet but a chylde?

The exclamation of Quintilian.

See

The duetie of Parentes,

Hee can alreadie skil off skarlet and other fine cloth, and wisheth nowe to haue cloth in graine.

Theophilus.

Seeing that these negligent corrupters of youth, are the causes of so great and manifold mischieses, and that negligent instructing of youth bringeth with it such an innumerable sort of perils and daungers, were it not good to set downe some act, order and decree, to compel such parents by force of lawe, vnto those thinges which appertaine to their dueties and vocations?

Theodidactus.

Parentes are not to be compelled, specially those which haue bene once baptized and taken vpon them the name of Christians, those I say, ought not to be compelled and forced by the rigour of any lawe, but rather a fatherly affection, loue and desire, shoulde moue them vnto so godly and diuine a worke. For who so is once thoroughly perswaded that hee is to be preserved, saued, nourished, and defended, through the benefite and diuine power of Almighty God, How can it be, but that willingly hee direct, fashion, & frame him selfe to instruct, teach, and informe his children and posteritie, that they doe the like? Hee that once repositeth his whole trust and confidence in God, and loueth him with all his heart, minde, and soule: Howe is it possible, but that hee will shewe, set forth and declare in like maner, his exceeding great benefites receiued from time to time: chiefly to his children and domesticall seruants? But who so neither belaueth nor loueth God, nor his worde, what shall hee be able to teach vnto his family, albeit hee be compelled a hundred times by any lawe prescribed? There seemeth therefore to be no reason, why such a lawe shoulde be ordeined and set forth by any Magistrate.

Theophilus.

I doe not altogether mislike or despise your opinion, notwithstanding in the meane time, I thinke and iudge that it is not vnprofitable if suche negligent Parentes should be admonished, and the rather, for because the good & vertuous education of children, is a thing so worthie & so necessarie, that if a man wil account it the verie fountaine and whole summe of mans felicitie, I iudge hee should not be greatly deceiued. And if I be not deceiued, I thinke I haue either heard or read, that there was a lawe set forth against those corruptors of youth, and that of *Solon*, the lawe maker

Whether negligent Parents are to be compelled by any lawe.

If the feare and loue of God will not cause Parentes to be careful for their children: much lesse will any lawe that can be deuised by men.

What is the chief of mans felicitie?

maker among the *Athenians*. *Theodidactus*. It is even so in deed, you haue read and remembred very well, Solon, that most wise lawe maker set forth a soe sharpe and greuous lawe, to keepe Parents in their duties, and they who great care of their childre to be kept according to the prescript rule of the same, so that if they had let passe or forgot any thing, being misued either with couetousnes or any other wickednes, had violated and broken the good purpose and meaning of the lawe, touching the education and instructing of their children. Where were paynes prescribed and set downe, and greuous feare of iudgement, to the which it was lawfull for any man that was willing, to bring the, that woulde complaine of such a father. Moreover, their lawfull authoritie was taken from them; which nature by the lawe of humantie had giuen them, and that the childre did owe to his father: For neither was he compelled to regard nor reuerence such a one, nor to sustaine, cherishe, comfort or relieue him with his goods or money, no though hee were poore, sick, feeble, or indigent. To conclude, who so did not thoroughly performe the office and dutie of a good father towards his childre, the lawe would not that any dutie should remaine & abide in his force & authoritie from the childre either of naturall loue and affection, or of a thankfull and willing minde towards such a father.

Solon's lawe was verie sharpe against negligent Parents.

Theophilus.

It was an extreame lawe, and they were greuous paines no doubt, which would haue all humanitie, authoritie, and loue (which is due vnto Parentes) to be as it were extinguished & utterly rooted out of the hearts of children. These things doe not consent and agree to your minde and opinion.

Theodidactus.

They doe dissent & disagree from mine opinion, I must needs confesse: but yet I affirme that those Parents are not to be estrained, which haue professed them selues Christians, and which haue bene truly taught and instructed in the true faith and knowledge of God, and are not altogether as you, that is to say) estranged from a naturall and fatherly affection, such (as I haue saide) are not to be compelled: For there is great difference betwene a true Christian

The dutie of Parentes,

The *Ethnickes*
are to be com-
pelled one way,
but the *Christi-
ans* an other
way.

Christian Parent, and an *Ethnicke*. Solon, though he were an excellent wise man, yet did he want the true sayth and knowledge of *Christ*. Also, the *Athenians* for whom he made that lawe, were in lyke manner *Heathen* men, altogether vnde of the true know- ledge, loue, feare, inuocation, and sayth of the true liuing God, for the *Ethnickes* are to be compelled one way, but *Christians* after an other manner.

Theophilus.

But if there be founde nowe amongst the *Christians* some, which are no lesse guiltie in this fault, than the ynfaythfull *Athenians* in time past; were it not good and verie conuenient, to compel such wicked and negli- gent Parents?

Theodidastus.

When I see those *Parentes* offende as greuously (which not- withstanding glorie and boast them selues to be dipped and dyed in the blood of *Christ*) as the *Infidels*, and haue as litle care and re- garde of their children: And are not only equall with the *Gentils*, but also doe farre exceede them in that faulte, I might easily be perswaded, that they shoulde be urged and constrained vnto their duties: For albeit litle fruite from them were to be looked for, yet this lawe might be an example vnto others, which might be exci- ted and stirred vp, vnto a greater diligence and carefulnesse to- wardes their children, and chiefly when they did heare the instruc- tion and vertuous education of children so earnestly commaunded of God: which when it is rightly taught, setteth forth the glorie of God exceedingly, and is most necessarie and profitable as wel to the comunon wealth generally, yea as also to all families peticularly. Therefore as I haue often sayde heretofore, so I now say againe, that diligent care and regard is to be had about this first age, which the porche and entraunce of life, sheweth it selfe, as it were, a cer- teine platforme, and frame of whole building of the yeares fol- lowing.

Theophilus.

For that you haue so diligently dissolued this doubt, and so plainly declared and made manifest this question vnto vs, we haue to reioyce and giue you hartie thanks. If I remember wel the matter going before, you proued by the testimonies of godly & learned men, that Parents run in great daunger which shal not bring vp and chasten their children vertuously and carefully,

carefully, albeit they them selues shall leade a godly and veruous life. And because this your opinion seemeth somewhat obscure and dark, I would haue you make it more plaine vnto vs.

Theodidactus.

This doubt is easily discussed, if we will giue credite to the holy scriptures: For if the Lord God doth require the blood at the hand of the watchman, for that he will not shew vnto his neighbour his offence and trespass, that he might be conuerted vnto the Lord: How much rather will the Lord God require the blood of children at the hands of those Parents, which will not declare and shew the Wayes of God vnto their owne children, and when they offend and wander a stray, will not reduce and bring them againe into the right way, and chasten their offences?

Theophilus.

Out of this place of Ezechiel it is said, the Father shall beare the sinne of the childe. The same Prophet saith: The sonne shall not beare the sinne of his father. And contrarily, The Father (saith hee) shall not beare the iniquitie of the sonne. I would be glad to heare of you how these places are to be vnderstood.

Ezechiel. 18.

Theodidactus.

Parents shall take heed diligently, that they liue godly among their children and family, and that they bring them vp in the feare and the information of the Lord, and a greater patrimonie than this, can they not leaue vnto them. But if they them selues shall liue vngodly, and their children shall commit the like wickednesse receiued from them, they them selues shall not only be accused, but also their children shall inherite the curse of their Parentes: Not that the children if they repent, doe beare the finnes of their Parentes, but that whereas the same wickednesse is and shall be committed of the father and the sonne, there it must needs be, that there shall be a like punishment of the vngodlinesse. And the Lord saith, Exod. 20. I am the Lord thy God, a mightie and a ialous God, visiting the finnes of the fathers vpon the children, vnto the third and fourth generation, of those that hate mee, &c. In these wordes Parents and children doe heare, that Parents ought to take great heed that they sin not against God, that their children also learn not to sin, & so of God be reioyned & destroyed fro their posterities. Childre ought not to deride & offend their parents, lest they

How the children beare the finnes of the Parents.

Children may not deride their Parents.

The duetie of Parentes,

and their posterities be accursed, even as Cham was accursed. Therefore, this saying, the father shall not beare the iniquitie of the childe, thou shalt understande it after this maner. The father that shall liue godly and without fault befoze his childezen, and shall prouide that they may be vertuously and godly trayned vp and instructed, then if the sonne will not obey the godly instruction and counsell of his Parentes, then hee shall not beare the iniquitie of his childe: But if the Parent shall not diligently & carefully performe his duetie, hee shall beare his childes offences, & the Lord will require the blood of the childe at his hand: For not to teach and instruct his childe in the wayes of God, is great wickednesse, neither can the holie Ghost dwell or haue any perfect working in y man, where there is so great impietie, for true faith & inuocation of God must needes be farre from such a one, and the Lord doeth detest and abhorre him.

Theophilus.

Surely Parentes if they bee wise, they will studie and indeuour to eschue this sinne and great offence, with al regard and care, lest they get and purchase vnto them selues and their children, the great wrath and indignation of Almighty God,

Theodidactus.

Although simply and in plaine wordes, childezen are not saide to beare the iniquities of their fathers, yet are they punished with soze plagues, & with death it selfe, for the offences of their fathers, which I will make manifest and apparant vnto you by many places of the scripture. In Gen. 7. Moyses witnesseth, saying: The wrath of God doeth not only destroy the men and women, but also little childezen and infantes, yea, God doth destroy also the childe yet vnborne, for the horrible wickednesse committed of their elders and forefathers. Moreover, there was none but Noe with his family that loued and feared God, and therefore through his Almighty power they were preserved, all the rest perished with the floude. In like maner, it happened vnto the Sodomites, which verie long with their horrible wickednesse, prouoked vpon them selues the wrath of God, and woulde not obey the voice of God uttered by that godly man Loth. Therefore they were all miserably consumed, yea the verie infantes, which yet had not offended.

Numeri

Gene. 19.

Numeri. 16. Sub pedibus Lorach Daiban & Abiron disrupta est terra, & aperiens os suum deuorauit eos cum tabernaculis suis, & uniuersa Num. 16.
substantia eorum. &c. The grounde cloue a sunder that was vnder them,

and the earth opened her mouth, and swallowed them vp, with their hou-
ses and all their substance, and all those that pertained vnto them, so
that the very infants did not escape, but they all went down a line
vnto Hell, and the earth closed vpon them: and they perished
from among the congregation. And all Israell that were about
them fled at their cry, and said, let vs be gone least the earth swal-
lowe vs also.

In the booke of Iosue 6. The infants are also græuouly puni-
shed, for the offences of their fathers and elders, as it is said: They
toke their Citie, and Aue all that were in the same, from the man
euē to the woman, and from the infant vnto the hoze head.

Where not the sonnes and daughters of Acham and all their
shape and oren, burnt and consumed for their theft?

Aman that most cruell enimie of the people of God, by comman-
dement of the king was hanged, neither did hee him selfe only suffer
the punishment of his tye; annie, but also his tenne sonnes, were al
killed and hanged,

Darius the king commaunded them to bee throwne vnto Lions
to bee deuoured, the which falsly accused Daniel the man of God, to-
gether with all their wiues and young childezen.

Roboam the sonne of Solomon, destroyed the greatest part of his
kingdome, and that for the Idolatrie of his father, because hee had
forsaken the waies of the Lorde.

King Ahab committed a horrible sinne befoze the Lorde, but be-
lieued the words of Elias the Paophet, obeyed them, did repent him,
and humbled himselfe befoze God: and because he hath obeyed and
humbled himselfe, for my sake. *Non inducam malum in diebus eius, sed in diebus filii sui inferam malum domui eius, ait Dominus.* I will
not bring a plague in his dayes, but in the dayes of his sonne, will I bryng
a plague vpon his house, saith the Lorde God.

Where we see manifestly, that childezen do suffer græuous plagues
for the offences of their Parents, as also Moses witnesseth in ano-
ther place, saying, But if thou wilt not heare the voice of the Lorde
that thou mayest keepe and doe all his commandements, &c. *Ma-
ledictus fructus ventris tui, & fructus terra tue.* Cursed bee the fruite

The duction of Parents

of thy body, and the fruite of thy earth. And that these thinges be most true, dayly examples doe approue and confirme the same: for wee see at this day in many places worthe families, and noble stockes and kindreds miserably decayed, nay rather utterly defaced and consumed, and almost worne out of all remembrance. And that for none other cause, then for that parents through their greivous sinne and wickednesse haue stirred and prouoked the Lorde God vnto wrath.

Wherefore, these and suche like fearefull examples ought not onely earnestly to excite and stirre vs by vnto the feare of God but also with good cause ought to vrge and compel vs vnto lamentable teares, and continuall prayers, that euery one of vs might duely gouerne our families, and faithfully walke in our vocation and calling: least wee doe throwe our children (than whom nothing ought to be more beloued and deare vnto vs) into suche miserable and horrible calamities.

For if parents shall be vertuous and godly, hauing this feare alwayes before their eyes, and shall learne to settle, stay, and repose their whole truste and confidence in the only Almighty God, Father of our Lorde Iesus Christe: they shall not only obtaine and get his blessing vnto themselves, but also for the moste parte to their whole posterities. Beholde nowe how god, and howe high and great a treasure it is to be borne of good and Godly Parents: and on the contrary part, how great and miserable a plague it is to be borne and brought by of wicked and vngodly parents.

Wherefore those Parentes which diligently and with their whole heartes, doe bende themselves vnto this one thing, that they serue God and walke in his Commandements, shall not only prouide wel for themselves, but also for their whole posteritie as witnesseth Moses Exodus 20. And this maner of prouiding is much more auailable, than if they could gather together, and leaue them the riches and wealth of Crassus. *Magna est enim eorum insania, qui liberis male institutis, portentosas opes concernant, quibus ad libidinem, & propriam perniciem viuunt.* For it is exceeding madnesse in those Parents, which for their children rudely brought vp, doe heape together great wealth with strouting bagges of money, which

A highe and excellent treasure to bee borne of good parents.

A good wate to prouide for children.

which they laste out, spende, and consume, verie quickly in riotous and lasciuious maner, to their owne shame, ouerthrowe and vtter destruction.

Theophilus.

To gather and scrape together, and to leaue great riches and abundance of wealth vnto children which haue no good & vertuous bringing vp, doe you say it is a kinde of madnesse? without all question if this be to be made, then very many (not of the common people only) but of the worshipfull and noble men, which seeme in their owne iudgement both learned and wise, are in deed very madde. But my good *Theodidactus*, doe you not thinke it meete and conuenient, to leaue vnto our children though not exceeding great wealth, yet at the least some measurable stocke and portion?

Riches are not
to be heaped vp
for children.

Theodidactus.

I doe not so much detest, neither doe I iudge it a thing meete to be reproboued or misliked to leaue a measurable portion either of money, landes or goods (that is to say) so much as may well suffice and serue for the vertuous & godly trayning vp and instructing of their children. But if any man desire to followe the best and most absolute order of prouiding for their children, let him receiue and take it from him which is the fountaine of all godnesse, paternitie and fatherlinesse, (that is to say) our heavenly father, whose care is infinite towards the fatherlesse and widowes.

Psalms.

Theophilus.

Our heavenly Father, as he is the wisest, so without all doubt, he hath the very best methode and order of prouiding for his children, by which hee alwayes sheweth him selfe most willing to provide for his all things necessary, which who so wil not followe, must needs shew him selfe most foolish, and I iudge it very profitable and necessary that you shewe the same and make it plaine vnto all fathers of families, and masters of households, wherefore I pray you let it not grieue you to declare vnto vs this order and care of our heavenly father.

Theodidactus.

I will shewe you, but it is altogether contrary to the order and manner of this worlde. For that moste wise King Solomon prayed after this maner, saying, O Lord

Proverb. 30

gine

Solomons
prayer.

gine mee neither pouertie nor riches, onely graunt mee a necessary
living, least if I bee too full, I deny thee and say: who is the Lord?
And least I being constrained through pouerty, fall vnto stealing,
so for I were the name of my God.

Where wee see, hee only desired a necessary living, and despised
the abundance of riches being a mightie Prince. But what doe
they, which now adaves himde by and heape together great stoare
of wealth for their children without ceasing? Doe they loue them
well, thinke you? And doeth not the Almighty God loue his? And
cannot hee gine them abundance of riches at his pleasure? And
wherefore doeth hee it not? Because hee loueth them, and kno-
weth that riches would bee their destruction. So hee giueth to
some, and holdeth from other some, as seemeth good to his wisdom.
Wherefore let vs followe that order of prouiding for our chil-
dren, which our heavenly father useth towards his, as the very
best and most absolute order.

Theophilus.

If wee followe this order of our heavenly Father (as it is very meet
wee shoulde) then wee shall gather together either no riches at al, or els
surely very meane, poore, and simple.

Theodidactus.

Among the auncient Fathers I finde such as haue greatly de-
tested and abhorred the madnesse of those, which haue studied
to leaue great abundance of riches and wealth vnto their children
and posterities: And some among the Heathen Philosophers, that
haue derided and condemned such fathers, which I purpose to
proue here first by the authoritie of Saint Chrysostome, to the end
I might a little call backe, and withdraw those couetous and mad
Parents, and fathers of families, from their madnesse (that is to
say) from that wicked and inordinate care of riches, and bring
them rather vnto the studie of Godlines, whose wordes are these:
*Operam dabitur non ut filiis ingentes diuitias relinquamus, sed ut do-
ceamus eos virtutem. Et benedictionem Dei illis imprecemur. Ista max-
ime sunt facultates, ista ineffabiles diuitie, qua non absumentur.* Let
vs indeuour our selues and doe our best, not that we might leaue our chil-
dren great wealth and riches, but that we might teache them vertue, and
pray vnto the Almighty God to send them his blessing, these be the chief-
est riches, these bee such, as neither heart can thinke, nor pen discerne,
which

Toms. 3
fol. 784.

Vertue and the
blessing of God
the chiefest ri-
ches.

which shall neuer bee wasted nor consumed.

And againe: *Operam dabis, filium relinquere non diuitem, sed pi-*
um. Haue care to leaue thy sonne, not riche, but vertuous and godly.

Erasmus, that woꝝ thie man saith *Videmus doctrinam ac virtutem tu-* Erasmus,
issimas esse diuitias, quæ nec eripi possunt, nec grauant circumferentem.

Wee see (saith he) learning and vertue are the best and surest riches, which
can neither be taken for a mā, nor trouble him any thing in carriage. And

Philomon although an Ethnicke, in plaine woꝝdes doeth abhorre Philomon.
and detest the hoꝝding bp of riches: No man (saith he) that is wise,

studieth to accumulate and heape together great summes of money
foꝝ his childeꝝ, to the ende hee might leaue them rich, foꝝ that nei-

ther profiteth them, noꝝ the Citie oꝝ place, where they shall after
inhabite: Wherefoꝝe it is very conuenient (saith hee) that a fa-

ther haue his chiefe care, that he may leaue his sonne vertuous and
of god and gentle conditions and behauiour, and so much the ra-

ther, as vertue, learning, and god maners, are to bee preferred be-
foꝝe the vaine traile and mucke of this woꝝld. Foꝝ the god and

vertuous childe though hee bee left poꝝe, shall quickly and easily
get and purchase vnto himselfe aswell friends, as also wealth and

god foꝝtune: whereas the riche, being rude, rechelesse and wicked,
shall soone scatter, waste, and consume his poꝝtion and patrimony,

and after obtain the hatred and detestation of all men. And Epictetus,
Cura, inquit, ut filios tuos magis eruditos quam opulentos relinquo: Epictetus.

prestant enim eruditiorum expectationes quam indoctorum diuitia. Pro-
uide (saith he) that thou maiest leaue thy sonnes rather learned then rich:

For the good hope and expectations of the wise and learned, are farre bet-
ter then the wealth and riches of the vnlearned and foolishhe. Which

the frenche men doe affirme after this maner. Scanior passe
anior.

Theophilus.

Without doubt these are golden sayings, which I wish al greedie gri-
pes, couetous cormorants, and foolishhe fathers, might haue them alwaies

fixed before their eyes: But nowe albeit you perswade and teache vs,
that wee ought not to endeouour, nor labour, that wee might leaue great

wealth and riches for our children: yet I iudge it were not meete, that
wee should leaue our children voide, and without some succour.

Theodidactus.

Although (my god *Theophilus*) I doe perswade you, that you
L should

The ductie of Parents,

shoulde not leaue your children such monstrous strouting bagges of golde and silver, and such heapes of treasure, and wealth without measure, yet my meaning is not, neither woulde I haue them leste altogether vnprouided for, at the wilde aduentures, void, emptie, and as bare as my nayle (as they say) or as poore as Irus.

Theophilus.

What then would you counsel or wishe most chiefly to bee prouided, got together, and left for them?

Theodidactus.

*Tomo. 4.
fol. 57.*

Isocrates.

Si vis filis tuis, inquit Chrysostomus, magnas relinquere diuitias, relinque illis prouidentem Dei tutelam. If thou wilt (saith Chrysostome) leaue great riches and wealth for thy children, leaue them that prouident wardship, custodie and safe keeping of Almighty God. And Isocrates saith, *Certissimum liberis suis patrimonium relinquet, qui ciuium beneuolentiam, & honestam famam relinquet.* Whosoeuer shal leaue vnto his children the good will and loue of Citizens, and an honest fame and report, shall leaue them the moste assured Patrimoine.

*A good name is
better then ri-
ches.*

*That manner
of inheritance
shoulde bee left
for children.*

Plato.

And again; *Magis expetendum ducito, ut liberis tuis honestā famā quam magnas opes relinquant: nam ha mortales sunt, illa immortalis. Fama pecunia acquiri potest, fama amissa pecuniis emi non potest.* Account thou it a thing rather to bee wished and desired, that thou leaue thy children good name and fame, rather then greate riches: For these bee fleeting and mortall, the other permanent and immortall. Through thy good name wealth and money may bee obteyned and gotten, but thy good name once lost, it cannot bee recouered and bought againe with money. *Opes etiam improbis contingunt: gloriam vero parare non possunt, nisi virtute praestantes.* Riches also happen to the wicked: but none can obtaine true glory, but such as excell in vertue.

This question also was demaunded of Plato. Who being asked what thing was best to bee left for children? Get them suche riches saith hee, as if it chaunce they shoulde suffer shipwack, may yet swimme forth with the owner, which is neyther golde nor silver, nor any other precious iewel, but a minde garnished with vertue, wisdome, and vnderstanding.

And Saint Chrysostome also writeth thus: *Si didiceris, inquit filius.*

filius tuus ab initio philosophus esse, diuitias acquirat omnibus diuitiis maiores: non enim diues est, qui multis pecuniis abundat, & sumptuose vestitur, sed qui nulla re opus habet. If thy sonne sayth hee, shall learne to bee a Philosopher from his young and tender yeeres, hee shall then purchase riches greater and more excellent then all the treasures of the earth: For hee is not riche, that walloweth in wealth and bagges full of money, and is sumptuously arayed in gorgeous apparrell, but rather he which hath no neede of any such thing.

Instruct and teache thy sonne in these thinges, for they bee the chiefeest and moste excellent treasures, and seeke not how thou shouldest make him famous and renowned in the vaine pompe and outwarde shewe and wisdome of the worlde, but rather care how thou mayest make him to contemne the glozy of this life, that hee may bee the more glorious in the life to come, and seeke not so much how hee might leade a long life here, as that howe hee might liue for euer in the worlde to come.

Theophilus

As very many men are vaine, moued, and led with the blast of vaine glory: So doe they seeke by all meanes possible, to leaue behinde them some monument, that it might continue long in the memory of their posterities. What maner of Monumente I praye you, shall a godly and wise Father studie to leaue behinde him?

Theodidactus.

A godly father can leaue behinde him no monument more excellent then his sonne, the very liuely Image of his maners, vertues, constancie, wisdome, and goodlinesse.

Theophilus.

Forasmuch as you haue taught vs, that wee shoulde not studie and care howe to inriche our children and to leaue them great wealth and possessions; by this wee gather, that children are to bee brought vp and holden in some honest labour and exercise, and not in ease and idlenes: Now such as haue no patrimonie left them, and yet refuse to get their living with some paine and labour, suche oftentimes wee see suffer and indure great hunger, thirst and cold: notwithstanding in the meane time no man can deny, but that God giueth abundantly vnto vs, all things which are meete and doe appertaine to the maintenance of our liuing, but yet hee helpeth few or none except it bee by second causes.

L 2

Theodi-

What maner of monumente a father ought to leaue behinde him.

Of paines and labour.

The ductie of Parents

Theodidactus.

Gen. 3.

2. Thessa. 3.

Iob, 5.

You gather my reasons very rightly. For those children which haue nothing left them, are compelled to labour and take paines, and that not for necessitie only, but much rather for that it is Gods commaundement. *In sudore vultus tui, vesceris pane tuo.* In the sweate of thy browes, shalt thou eate thy bread. Which lawe is not written onely for the poore, but also for the riche, which who so obserueth not, vndoubtedly falleth into the wrath of GOD, and shall suffer grieuous punishment. As also dayly experience teacheth, for whosoever will not labour, wee see them suffer extreme hunger, according to this saying, *Qui non laborat, non comedit.* He that will not labour, let him not eate.

And that godly man Job saith: *Homo nascitur ad laborem, & auis ad volandum.* Man is borne to labour, as the birde to flie. To the which both Cicero and Quintiliane doe describe, for Cicero saith: *Ut ad cursum equus, ad arandum bos, & ad indagandum canis; sic homo ad duas res intelligendum & agendum natus est.* As the Horse to his course, the Oxe to labour in the plough, & the Dog to hunt and finde out his game: So man is borne vnto two thinges to vnderstand, and to indeuour and put in practise the thing conceiued.

Wherefore, young men ought alwayes to beare in minde this Oracle of Cato: *Nihil agendi homines male agere discunt, nihil enim deterius otio, nihilq; laudabilius industria & negotio.* By idlenesse and doing nothing, men deuise and learne to practise wickednes for there is nothing worse then idlenesse, and there is nothing more commendable then industrie and labour.

Theophilus.

Fathers of families ought then to take diligent heede, least their youth waxe not lasie, filthie, rude and sluttishe with idlenesse, but that they bee kept and holden in some honest labour and exercise: For of Idlenes there commeth great perils and dangers, I learne both by your wordes, and also by experience, but of paines and labour there commeth and groweth great profite and commoditie.

Theodidactus.

There is no-
thing more to
be detested then
Idlenesse.

Optimi patres familias ab his quibus imperant, otij magis quam negotij rationem exigere debent. Good fathers of families & maisters of householdes ought

ought rather to examine and take account of the idlenesse and time yll spent, than of the labour and diligent paines of their seruantes and familie ouer whom they haue charge. And the learned from the beginnyng haue thought nothing moze worthy hatred and detestation, then sloth and the great losse of time. *Hinc Bernardus otium omnium vitiorum sentinam appellat: & Augustinus, puluinar Satana.* For this cause Bernarde calleth idlenesse the sincke of al vices: And Augustine, the pillowe or quishen of Satan. *Wherefore this was their vse and custome for the better auoyding of this vice, that befoze they dyd dyne or suppe, they did call their young men to the Table: and did take an account of them, what seruice, duetie, or labour they had done that day, and so from day to day.* *Et illis solis esculenta apponebant, quorum industria comprobabant: illos autem ex canaculo extrudebant, qui per ignauiam & inertiam nihil egissent, & cibum officio, negotione vt lucrarentur, imparabant.* And those whose paines and diligence they liked and allowed, before them only did they set meat: But those which by reason of their sloth and idlenesse had done no good, they thrust out of their presence, and commaunded that they should deserue their meate with their seruice, charge, or labour.

Theophilus.

It was a verie good order sure, and woorthie to bee obserued in these our dayes with al families, because in young men there is nothing more detestable then sloth and idlenesse. But nowe I pray you on the other parte, that you would shewe vs the commodities of paines and diligence.

Theodidactus.

The commodities of paines taking, are diuers and many. First wee knowe and are assured, that God commaundeth nothing, but hee liketh and alloweth the same: And hee which truly laboureth in his vocation, obeyeth the will of God, and hereof no doubt, hee purchaseth and gaineth vnto him selfe the loue and fauour of God. Againe, hee taking paynes (thzough the blessing of God) getteth his liuing, and there wanteth nothing meete and necessarie for him, for the well ordzng of his family. And if wee may beleue Celsus. *Recta valetudini plurimum confert exercitatio corporis & animi.* Moderate exercise of bodie and minde, helpeth verie much to good & perfect health. *Wherefore Plato also saith: Iuuenibus conueniunt multi maximiq; labores.* Much paynes and great exercises are conuenient and best agreeing to young men. And Xenophon saith: *Studium & laborem omnium bonarum*

Laboris commendatio ab honesto.

Ab utili, Celsus.

Plato.

Xenophon.

The duetie of Parentes,

Epicharinus. *bonarum & honestarum rerum esse causam.* Studie and labour are the cause of all good and honest thinges. And *Epicharinus* : *Dij, inquit, omnia nobis vendunt laboribus.* The Goddes, saierh hee, sel al thinges vnto vs for our paynes and labour. *Et qui velit esse corpore fortis, subiucundum est animo corpus, & exercendum in laboribus atq; in sudoribus.* And he that would be strong in bodie, must make it subiect vnto the minde, and exercise the same in labour and sweating. Wherefoze the exercise of the bodie, is alwayes necessarie : ffor slouth and doltifnesse maketh the bodie dull, fainte, and effeminate, but industry and moderate paynes, doeth strengthen the same, and maketh men moze chearefull and lustie. Wherefoze *Lycurgus* commaunded that young striplinges should not be brought vp in the Courte, but in the countrie, to the ende that they might bestowe and passe forth their first yeares not in ryote and wantonnesse, but in painefull labour and exercise of the bodie, as in hunting, running, swimming and wassling, and that they shoulde be able to susteine and beare, hunger, thirst, heate and colde, without any featherbed vnder them to procure sleape, but rather a mattresse or pad of strawe, to take a nappe and alway, and hee appointed that they shoulde not returne into the Citie againe, vntill they were men growne. Also *Marcius Cato* in *libris de moribus*, hath left to me moze an excellent comparison, saying : *Vitam humanam esse ut ferrum, quod si exerceas, conteritur, & cum splendore quidem, si minus exerceas, rubigo interficit* : Mans lyfe is lyke yron, which if you doe occupie, it weareth and wasteth away, but yet with a certaine excellent brightnesse, but if a man doe cast it in a corner and doe not occupie it, then it canker fretteth, and consumeth away with rustinesse : Euen so young men, if they be not trayned vp in some honest exercises, doe consume their yeares in idlenesse and lazie lithernesse, to their owne shame and great reproch, which also bringeth moze perill to their bodies, and detriment to the common wealth, than their moderate paynes and labour.

Diogenes The paines of studies are not to be remitted. And when *Diogenes* being nowe an olde man, was perswaded by his friendes to cease from his labours and painefull studies. *Quid, inquit, si in stadio currerem, utrum oporteret iam meta Vicinum cursum remittere? an magis intendere?* What if I shoulde runne in a race (saierh hee) were it meete, that when I am nowe nigh the marke, I shoulde

shoulde giue ouer and slake my running? or rather to force my selfe more earnestly vnto the ende? Wee iudged verte rightly concerning the studie of vertue, for the lesse time wee haue to liue, so muche the more ought we to studie, howe we shoulde dye well, and with deserued prayse, rather than to liue in dishonour, and ware faynte in so good a purpose.

And againe, hee sayeth: *Quod si senes a laboribus quiescere non debent, quanto minus adolescentes turpius in otio nutriendi sunt?* But if olde men ought not to cease from paynes taking, howe much lesse are young men to be filthily nourished vp in idlenesse? Marcus Marullus doeth commend labour verie earnestly, saying: *Labore corporis vegetatur intellectus, voluptatum appetitio coercetur, superbia frangitur, virtus retinetur, & quicquid per otium corruptum fuerit, per laborem instauratur.* With the labour of the bodie the vnderstanding is comforted, the desire of carnall lustes is restrained, pryde is vanquished, vertue is retained, and whatsoeuer is corrupted through idlenesse, is repaired, and reformed by labour. And as labour is commended both of the godly Chyristian writers, and also of the Heathen: So is idlenesse verie where detested and abhorred of all men, as a common plague and infection. As we may see in Solomon and many others. For we read in Prouerbes, 12 *Stultissimum esse qui sectatur otium.* Who so followeth idlenesse is a verie foole. And againe: *Egestatem operata est manus remissa.* A slow hand bringeth pouertie. And againe: *Propter frigus piger arare noluit, mendicabit ergo astate, & non dabitur illi.* The idle and slouthful bodie wil not goe to the plough for the colde of winter; therefore hee shal begge in Sommer, and there shal nothing be giuen him.

Marcus
Marullus.

Solom; 12.

Theophilus.

Seeing that labour produceth and bringeth forth vnto vs so many and great commodities, whiche I heare to be allowed and commended not only of godly men, but also almost of all Heathen writers: but idlenesse for the miseries and discommodities that it bringeth and draweth with it, is to bee detested and vtterly condemned: mee thinkes an occupation, science, or handicraft is alwayes best, and I iudge it the surest way to be chosen and taught of all men: for without this, I cannot perceiue how labour should be exercised and mainteined.

Theodidactus.

The duetie of Parentes,

Theodidactus.

A handicraft
science or facultie
is to be learned.
The lawe of the
Spartaines.

Surely you put mee well in remembrance of a thing conuenient to be spoken of, and nothing disagreeing from our purpose: And I haue euer hetherto liked the lawe and order of the Spartaines, and doe greatly allowe it. For that all their sonnes doe learne some Arte or Occupation, to the which Parentes doe perceiue that they are most inclined and drawne by the aptnesse and benefite of nature. And this they doe befoze they attaine to mature & ripe yeeres, and that the raines of libertie be cast into their neckes, and befoze they sende them to the Uniuersities for the increase of their greater knowledge and discipline, for there for the most parte, they conceiue a certaine hautinesse & pride in them selues, when they haue once got a litle smattering and taste of learning: and also haue thrust them selues into the fellowship and company of the great and chiefest learned men. Wherefoze although thou beest a rich man, yet if thou be wise, provide that thy sonne may learne, some Arte or honest facultie. For gods oftentimes are taken from a man by some mishap or chaunce, as by fyre, theft, warre, shipwracke, or for some fault or offence: but an Arte or Occupation is the surest possession, which alwayes and in euery place is readie to comfort and releiue a man in his necessitie, whatsoeuer. For as it is saide in the Proverbe. *Quaeris terra alit artem.* Euerie countrie nourisheth Arte or cunning. That is to say, cunning men, and such as haue any facultie or Science, whether soeuer they goe, shall lacke no living. Suetonius also writeth, that it was shewed befoze vnto the Emperour Nero, by his Astronomers, that the time shoulde come when hee shoulde be put out of his Empire, by reason whereof, hee gaue himself so much the more egerly vnto the studie of Musicke, insomuch that hee became verie excellent, and then hee was wont to haue ofte in his mouth the saide proverbe. And esteemed it the foulest reproch that could be laide vnto him, to be called an euill Harper or player vpon Instruments. The like thing also (as in an other place is mentioned) did happen vnto Dyonysius king of the Syracusians, which after hee was thrust out of his kingdome, came to Corinthe, and there did set vp a Schoule and taught children letters and Musicke. For this cause among the Grækes, art and cunning is called the Port or Hauen of necessitie vnto most all men

Suetonius.

An example of
Nero.

An example.

Science the
Port of need.

men (that is to say) the only refuge in pouertie. *Aliquid agendum est, ut corpus valeat, ut animus vegetior fiat,* Wee must doe something, that our bodies might be kept in health, and that our mindes may be made more quicke and liuely. *Ignavia (inquit Celsus) corpus hebetat, labor autem firmat, illa maturam senectutem, hic longam adolescentiam reddit.* Slouth and drowfinesse (saith Celsus) maketh the bodie dull and fainte, but labour maketh it lustie and strong, that hasteneth olde age, this prolongeth youth. Children are to be compelled and forced vnto wisdom, which is the best and chiefest of all other thinges, They are to be exercised in their bodies, but yet so, that the giftes of their mindes bee not hindred. For it is a verie hard thing, at one and the same time to be exercised in minde and bodie, whereof great and diligent care must be had.

Theophilus.

O most curteous and louing friend Theodidactus, hertherto you haue set before vs most excellent and godly rules and orders, after what manner our children shoulde bee instructed, nurtured, and corrected, from whence all godly Fathers of families may moste commodiously learne, what they ought chiefly to followe in trayning vp their children. But nowe it remayneth, that after your louing and friendly manner you shewe vnto vs, what ought to bee shunned and auoided: That is, from what vices children ought to bee feared, for there bee an innumerable sorte of vices, into which foolishhe and frayle youth are lyke to fall, except they shall be premonished diligently, and feared from them in the beginning, whilest they are yet vnder correction.

From what
thinges youth
are to be fea-
red.

Theodidactus.

I will satisfie these your lawfull requestes and petitions, for I iudge it myne office and duetie, not onely to shewe you what is to bee followed, but also what is to bee shunned and abhorred.

Theophilus.

You say well, for as it is the parte and duetie of a wyse father, that is, sending his sonne into a farre countrie, not only to tell him of the pleasure and commodities of the way, but also saythfully to shewe and make manifest vnto him the great perilles and daungers

M

that

The duetie of Parentes,

that are like to befall in that iourney : So seemeth it vnto mee, that it is the office and duetie of a godly instructor and teacher, that hee doe not only commaunde those thinges, which are good and godly, but also that hee doe demonstrate and set before them, the thinges that are dangerous, and for their greatest hurt and annoyauce. Wherefore I pray you, that you wil not deny this your duetie vnto vs, in this case.

Theodidactus.

First, from
Idolatry.

I will doe it, and that willingly. Parentes ought first of all to haue diligent care, that they withdraue and holde them from false and vngodly worshipping of Goddes. Forasmuch as it is saide before, that there is but one true God. Secondly, they must be draue and holden from lasciuious and wanton company, and the familiar fellowship of householde seruantes, from all beastly and filthie sightes : from the company of light and wanton women, from common daunsings and Maygames, Fayres and other open places and assembles, from wanton meetings and banquettings, from rebauld speeches and tellings, from railings, backbiting, and flaundering, from pryde and disdayne, from all superstition, from idlenesse, from hauing of monie, forasmuch as they can not tell howe to vse it, and from all vnhonest games. Furthermore, also their Parentes shall admonish them that they giue no credite to coniurations, Witchcraftes, sozceries and such like bayne trifles.

Secondly, from
all these vices
following.

Theophilus.

You giue vs verie good counsell, but from what kinde of vices besides these shal children bee feared, for there bee almost an innumerable sorte of mischiefes and sightes, by the which Satan doeth assault children, and in which hee studieth and lyeth in wayte to intrappe them.

Theodidactus.

Thirdly, children
are to be
feared from lying.

To the ende that childezen may become and proue god and honest men, they must bee diligently and carefully kept and feared from the vanitie and custome of lying, than the which nothing is moze filthie, noz moze vngodly oz wicked. Wherefore the voice of God is to bee heard as well in the Prophets, as also in the Apostles and others, which in wordes cryeth out in this maner.

Nas.

Non mentiemini, nec decipiet unusquisq; proximum suum. Yee shal not lie, neither deale falsly one with another. And **S. Paule** forbiddeth lying, saying: *Nolite mentiri inuicem.* Lie not one to another, And tō the **Ephe**sians hee saith; *Deponentes mendacium, loquimini veritatem, unusquisq; cum proximo suo.* Laying aparte all Lying, speake yee the trueth one to another. The **Lorde** our **God** forbiddeth vs to lye, because it greatly displeaseth him, as witnesseth **Solomon** saying: *Dominus odit linguam mendacem.* The **Lorde** hateth and abhorreth a lying tongue: And agayne: *Abominatio est Domino labia mendacia, qui autem fideliter agunt placent Deo, testis iniquus peribit.* The **Lorde** abhorreth deceitfullippes, but they that labour for trueth pleaseth him, a false witness shall perishe. And the **Psalmograph** saith, *Odisti omnes qui operantur iniquitatem, perdes omnes qui loquuntur mendacium.* Thou hatest all the workers of iniquitie, thou wilt destroy all that speake leasing. And **Solomon** saith: *Testis fidelis non mentietur, proferi mendacium dolosus testis.* A faithful witness will not dissemble: but a false record wil make a lye. And in the 30. chap. he prayeth that vanitie and lies might be remoued farre from him. And **Iesus Sirach** saith: *Iesus Syrach* Doe not loue lying, for it bringeth many euilles, according to this saying: *Os quod mentitur, occidit animam.* The mouth that lieth, slayeth the soule. What wickednes & destruction lying doeth alwayes bring with it, may easily be gathered by the exāple of **Ananias & Saphira** his wife, both which died within the space of thre houres together. By this example (I say) let vs admonish our children to flee from lying as from a common plague.

Theophilus.

You haue plainly taught vs by the most assured testimonies of the holy Scriptures, ihat our children are to be feared from this filthy vice of lying. But to the ende they might be the more feared from this great mischiefe, if you wil shew vs some examples out of the heathen writers, you shall doe vs great pleasure,

Theodidactus

For that I perceiue the saying of the olde Philosophers haue great force in counselling and perswading, I will willingly heere bring some things to your remembrance. For nothing ought to be more straunge vnto an honest man, than lying.

The ductie of Parentes,

Wherefore Solon among many other good lawes which hee made for the Athenians, hee straightly forbade them this greate vice of lying.

Aristotle.

Aristotle saith: *Omne mendacium prauum est & fugiendum.* All lying is wicked and to be abhorred. And againe he sayth, *Verax creditur tametsi fingit aliquando sed mendax non creditur etiamsi iurat.* A true man is beleued albeit he saie sometimes; but a Lier is not beleued, though he doe sweare. Among the Persians also it was a verie great fault to lye. Wherefore, they taught their Children three speciall thinges in their youth: *Equitare, arcu sagittas excutere, & vera loqui.* To ride wel, to shoote fayre, and to speake truely. Aristotle being demaunded what a man gayned by his lying, saith: that when he speaketh trueth hee is not credited. And Plato sayeth: *An nescis, quod ipsum mendacium omnes homines, Diq; oderunt?* Doeest thou not knowe that all men, yea and the Gods also, doe abhorre lying? And Cicero sayeth: *Si quis semel veritatis fines transilierit, actum est de eius fide.* If a man haue once passed the boundes and limittes of trueth: his credite is fore crackt (as they say.)

The Persians
taught their
children three
thinges.

Aristotle.

Theophilus.

You doe not knowe what greate commoditie and profite you haue brought to vs and our posteritie, by shewing vs as well out of the woordes of GOD, as also by the Heathen Writers, What greate perils and daungers commeth by Lying. Nowe I praye you shewe vs some other vices, from the which our Youthes are to be feared.

Theodidactus.

Also this Age chiefly must bee kept from Wicked Beastes, and must bee exercised in Labour, in trauayle and in patience both of mynde and bodye. *Vt in Bellicis & Civilibus officijs eorum vigeat Industria.* That as well in feates of Warre, as also in Ciuile ducties, theyr paynes and industrie may flourish and haue some force. *Caueant intemperantiam, meminerint verecundia & sobrietatis libidinosi intemperansque adolescentia, effatum corpus tradit senectuti.* Let them beware of intemperancie, and haue mynde of shamefastnesse and sobrietie: For a Libidinous and intemperate youth, soone committeth and deliuereth a weake bodie vnto olde Age.

From wicked
lusts.
Cicero lib. I.
officiorum.

But

But to the ende that our youth may more manifestly see and perceine what a greate euill lust is, and howe great a plague fornication and Adulterie is, out of the fountaynes of the holie Scriptures I will plainly shewe, howe straying and wicked Lustes are vtterly forbidden of G D D, and thereunto will ioine the paynes and grieuous punishments due for the same. It is written in the twentieth Chapter of Exodus. Thou shalt not committe Adulterie. And Leviticus 20. *Si quis machatus fuerit cum Vxore alterius, & adulterium perpetraverit cum Coniuge Proximi sui, morte moriantur & machus & adultera.* If a man shall breake Weadlocke with another mans wife, even hee that shall breake Weadlocke with his neighbours wife, let them bee slayne both the Aduouterer and the Aduoutresse.

Exod. 20.

Leuit. 20.

They must see fornication and Adulterie.

Tobias performing the ductie of a good and Godlie Father, admonisheth his Sonne after this manner: *Attende tibi mi Fili ab omni Fornicatione, & prater Vxorem tuam, nunquam patiaris crimen scire.* My Sonne keepe thee from all Fornication (and besides thy wife) see that no faulte bee knowne by thee. And Saint Paule sayeth: Wee not deceiued, neyther Fornicators nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with mankind, nor thieves, nor couetous, nor drunkardes, nor rioters, nor pillers, shall inherite the kingdome of God.

Tobias 4.

Cor. 6.

And to the Ephesians hee sayeth: Fornication and all uncleannesse, or couetousnesse, neyther foolish talking, nor railing, whiche are not comely. Let it not bee once named among you. For this ye knowe, that no Whoremonger, neyther uncleane Person, or couetous Person, which is a worshipper of Images, hath anye inheritance in the kingdome of Christe, and of G D D. With these Godly Sentences shall Parentes terrifie their Children, least they pollute and defile them selues with these horrible and filthie crimes. And because this vice augmented, and increaseth verie much of riotousnesse, riotous banquetting and drunkennesse, therefore I also iudge it meete that children bee restrayned from wyne, the immoderate vse whereof, is enemy to good health, besides many other perils and daungers as may appeare heere following. It is written by the Prophete Elsie: *Ua qui consurgitis mane ad ebrietatem*

Eph. 5.

Drunkennes is to bee shuned.

The duction of Parents

Esay. 5.

ebrietatem sectandam, & potandum usque ad vesperam, ut vino astuetis. Cithara & Lyra, & Tympanum, & Tibia, & vinum in conuiuijs vestris, & opus Domini non respicitis, nec opera manuum eius consideratis. Vae qui potentes estis ad bibendum vinum, & viri fortes ad miscendam ebrietatem. Woe vnto them that rise vp early, so follow drunkenness, and to them that continue until night, till the wine doe inflame them. And the Harpe and Vial, Timbrel and pipe and wine are in their feastes: but they regarde not the woorkes of the Lorde, neither consider the woorkes of his handes. Woe vnto them that are mighty to drinke wine, and to them that are strong to power in strong drinke. *Vinum & mulieres, apostatare faciunt sapientes, & arguunt sensatos.* Wine and Women leade wise men out of the way, and put men of vnderstanding to re-

Eccle. 19.

Prou. 23.

Ibidem.

proofoe. **The Drunkard and the glutton shalbe poore, and the sleeper shalbe clothed with ragges.** *Circa, cuius patri vae, cui rixae, cui fovea, cui sine causa vulnena, cui suffosio oculorum? Nonne his, qui commorantur in vino, & student calicibus epotandis? To whom is woe? To whom is sorrowe? to whom is strife? to whom is murmuring? to whom are woundes without cause? and to whom is the rednesse and glaring of the eyes? Euen to them that tarrie long at the wine, and to them to goe and seeke mirt to wine.* *Ebrietas est blandus Damon, dulce venenum, suauis peccatum: quam qui habet, se ipsum non habet.* Drunkenness is a flattering Diuel, a pleasant poyson, a sweete sinne, which who so vseth knoweth not how to vse and guide himselfe. *Ebrius quum absorbet vinum, absorbetur a vino; abominabitur a Deo; despicietur ab Angelis: deridetur ab hominibus; destituitur a virtutibus: confunditur a demonibus; conculcatur ab omnibus.* The Drunkarde when he supbeth vp the wine, the wine swalloweth him vp againe; he is hated of GOD: despised of Angels: derided of men: deprived of all vertues; confounded of the Diuels and vtterly forsaken of all honest men.

Aug. in quodam sermone.

Aug. in lib. de peniten.

Moreover, the same Saint Augustine saith: *Auferit memoriam ebrietas; discipat sensum; confundit intellectum; concitat libidinem; inuoluit linguam corruptis sanguine; omnia membra debilitat: vitam dirigit, & omnem salutem exterminat.* Drunkenness taketh away the memorie; it dissolueth the sence and feeling: It confoundeth the vnderstanding: it prooueth filthie Lust: it falereth the tongue: it diminisheth and shorteneth the life: it banisheth all health and prosperitie.

Ibidem.

Therefore

Therefore I thinke it not amisse, to describe vnto you the order of the Lacedemonians concerning this point, which when they had any of their seruants so beastly blemished and overtaken with drinke, caused them to bee brought befoze them at their feasts and bankets: not to sport and delight themselues, with beholding their beastly behaviour, and sonde oz foolish woordes boyde of all reason: but rather by their example to shew their yong men and children, howe filthy and odious a thing it is to see and beholde a drunkarde. Therefore children in their drinke of wine (from their yong and tender yeeres) shoulde temper and mixe the same more with water then with wine: *Nam fomentum est libidinis vinum.* For wine is the nourishment and prouocation of luste, if wee giue credite to Saint Paule, which saith: *Nolite antebriare vino, in quo est luxuria,* Doe not drunken with wine wherein is excess. Wherefoze Parents also ought to haue great care, that they inglut not their children either with too muche meate, oz too muche sleepe, for that maketh them dull witted, drowsie and slouthfull, if they vse it. But let them rather studie that their children may loue and imbrace sobrietie, learne to talke of God, and be kept from filthy communication.

The order of the Lacedemonians touching drunkenness.

Children must abstaine from wine.

Ephes. 5.

Moreouer, they shal take heede, that their children do not waue haucie, being puffed vp with too much pride of praises & commendations without their iust desert. Furthermore, wise Parents ought to indeuour with great diligence & they induce the vnto modestie, & sometime set befoze them the examples of such, which for their lewdnesse haue suffered grieve and punishment: oz for their vertues haue obtained praise and great glory. *Hec enim duo praeferuntur ac virtutis elementa sunt, spes honoris & formido pena.* For these two things, the hope of honour, and feare of paine, are as it were the principles, elements, and first foundations of vertue. For whereas that one maketh vs more prompt and readie to put in practise y^e woorthie studies of vertue and woorkes of honestie, this other maketh vs slower in committing vile, filthy, & dishonest things. *Docebunt praeerea patres filios continentes lingua esse silentium q^{uo}d apud filios multis laudibus commendabunt.* Besides this, Parents shall teach their children to bee continent of tongue, and shall commend silence vnto them with great prayles. For silence vsed in time conuenient is a signe of great wisdom, and more to bee preferred then any speech paine.

Aulus Gell.

Plutarch.

Hope of honor and feare of

The duetic of Parents,

Idem. Plus,

Quare liberis à garrulitate, detractione proximi, ac ceteris lingua vitis abstinendum esse, docebimus, & flagitiosorum hominum consortio; utpote assentatoribus, potatoribus, aleatoribus, & scortatoribus. Wherefore Parents must teach and counsel their children that they abstaine from chattering, babbling, backbiting of their neighbours, and all other vices and abuses of the tongue, and from the companie and fellowship of wicked and flagitious men; as quassers, flatterers, dicers, haunters of Harlots and ruffians. For there is no creatures living more pernicious then flatterers, none that bringeth young men sooner to destruction. *Quis tandem patres & filios radicatus obliterant,* Who at the last doe roote out, consume, and utterly bring into oblivion, both Fathers and children, through the sugred baite of their pretended pleasure. For these are such as incite and stirre vp their young maisters to royst it out liuely, and to cut it out of the whole cloth. The life of man is but a moment (say they). Therefore (my good young maister) spende not your time so basely and obscurely as many young Gentlemen doe, like momish meacokes and bashful babes what neede you regard your Fathers threates and menaces? Wee doteth with age and is almost ready to be laide on Weare, which ere it be long wee shall boyle vp vpon our Shoulders, and carry out at the dozes to his funerrall farewell. And afterwarde, so sone as euer they begin to burgen and sproute vp a little, then doe they perswade them, either to keepe Harlots, or els moue them to marriage before they be wise, or haue any experience of the worlde, & this must be done in all y^e poss^{ible} hast that may, that afterwards they may haue leasure to repent them all the dayes of their life: And then for their maintenance, they must scrape & catche frō their parents, whatsoeuer they can get by hooke or crooke: so that at y^e last they royst it out so long, that they are driuen to this issue (for present payment of ready money whereof they euer stande in great neede) to make out leases of their landes; before they haue them in vse and possession, yea and oftentimes mortgage, or sell away before hand their possibilitie whiles their father is yet living to the great bewayling, lamentation and heavinesse of the good olde man which pearceth so deeply, and is so surely settled in his sorrowfull bert, that full sone it hasteneth his hoare heade vnto the greedie graue, which is the thing that these young Roysters haue long wished and desired. Wherefore such Parentes as haue anye godly

godly care of the good and vertuous education and frayning vp of their childe, let them repell, amoue, and shake of from them all such pestilent flatterers, as most pꝛoude disdainefull, & rauenous beastes.

Theophilus.

Of what speciall points doth the true and perfect education of childre consist?

Theodidactus.

The most perfect order of bringing vp childre (as witnessteth Paul) doth depend vpon two things (that is to say) of godly instruction and moderate correction. And it apperteineth vnto erudition that Parents from their tender yeeres shewe and set befoze them, the Almighty power, goodnesse, and clemencie of our most mercifull God, and put them often in remembrance of his innumerable benefites, which hee bestoweth vpon them most bountifullly, as well for the furniture of their bodies, as also for the adorning and garnishing of their soules, and thus dayly more and more doth hee binde them vnto him thzough his bountifull liberalitie. For the giftes and benefites as well of the body as of the minde, are exceeding great, as strength, agilitie, and health of body, and whatsoeuer serueth both to the outward and inward garnishing of the same. And this is not to be thought one of the least benefites, that it was his goodwill and pleasure that wee shoulde be bozne, not of the Heathen Infidels, and of wicked & vngodly, but of godly, faithfull, and christian parents, which haue caused vs to be baptized, that so being washed and bathed in the Lauer of regeneration, by the pꝛecious blood of Iesus Christ, and cleansed from the filthinesse of our sinne (wherein wee were conceived and bozne) are nowe ingrafted and haue societie in the fellowship and company of all the childre of God, and faithfull seruants of Christe.

And furthermore, this is greatly to be accounted of that thzough the great loue, care, and liberalitie of Parents they are instructed in y true knowledge of god, so that now they repose at their whole trust & confidence in the tender mercy of God. And doe faile and vnderstand that for the exceeding tender loue of the Mediator & reconciler Iesus Christ, our sinnes and offences are not onely pardoned vnto vs; but also we with him are made inheritors of the kingdom of heauen. These, I say, & such like things which doe apperteine to

A declaration of Saint Pauls wordes.

Educate liberos per eruditionem et correctionem.

What, and howe greates benefites childre doe receaue from their parents.

The ductie of Parents

Unhonest & vn-
lawfull things
are to be shun-
ned.

Gene. 3.
The maner and
order how to ter-
rifie children.

Gene. 6. 7.
by what means
children may
learne to feare
the wrath of
God.

Gene. 19.
Exod. 8. 9. 10
&c.

the former part of this instruction; a good & goodly father that is desirous to haue his children vertuously trained vp, shal not contemn and despise: but very diligently prouide that they may bee surely fired and ingrafted into them whilest they are yet young & tender. It remaineth now y^e we speake somewhat of the other part, which teacheth that parents ought to reprove & correct their children for their offences, and that from their tender yeres, they may learne to shun, detest, & abhorre, all filthie, unhonest, & vnlawfull things: and it shal profite very much, & be very auailable to this purpose, if they declare and set before them, the wrath & anger of Almighty God, towards those which commit such thinges, and rehearse and put them in remembrance of the horrible paines & plagues with the which he hath afflicted and plagued them euen from the beginning of the worlde. And it shal not be amisse to begin fro our first parent Adam, to whom (alas) how greatly and exceedingly the Lorde God shewed himsele offended, not only for his disobedience and transgression: but also of all his posteritie in whom the same hath overflowed, may easily appeare in *Gene. 3.* Againe, hee hath left a manifest proofe & example of this his detestation of sin & wickednes, when he destroyed and drowned the whole worlde (except those that were in the Arke with Noe) with y^e deluge & fearefull flood, reade *Gene. 6. & 7. chap.* After this when hee plagued, destroyed, and utterly consumed with fire and brimstone from heauen Sodome & Gomorrah, with the cities nigh bordering vpon them (that is to say) Adamm, Seboim & Segor. Moreover, parents must shew their children, that God being stirred and prouoked against the Egyptians with a hatred & detestation of their great wickednes, disobedience & rebellion, afflicted them and laid vpon them ten greuous & sore plagues (that is to say) with frogges, lice, moaine of beasts, botch & sores, hailestones, thunder, lightening grasshoppers, darkenesse, and the killing of their first borne. And for y^e the more examples you shall be able to expresse, the more it terrifieth in this case, you shall adde hereunto, that wofull and horrible spectacle, of the wasting, consuming and destruction of the Citie of Jerusalem: the discomfiture, overthrow, and utter subuersion of the miserable people of the Iewes, the which continueth euen till this day. At the last, least these thinges may seeme to small purpose being so long since, they shall recite vnto them the lamentable turnioyles troubles and perles

persecutions of the Christians, throughout all the corners of the worlde, as in Asia, Africa, and Europe. And then let vs yet come a little higher to our selues, and that within the compasse of our owne remembrance, and wee shall easily see perceiue and vnderstande how those mortall and sworne enemies of Christ and all Christians, the Turkes haue on euery side mightily preuailed, & do dayly more and more inuade our borders and territories, how they rob, spoyle, imprison, manacle and cruelly bere and torment the poore Christians, wherein manifestly appeareth the wrath of God towards vs, for our disobedience, rebellion and wickednesse. For, these rumors of warres, these motions of sedition, these tumultes and uprores, these commotions, throughout all kingdomes and provinces, these many strange and greuous diseases which dayly increase to our great annoyance, the dearth of corne and other victuals in many places, this exceeding pride without profite, this lacke of true friendship, good neighborhood, and vnsuited loue, with many other moe mischiefes as ill, let them perswade their children, that they procede of none other cause, then the heauie wrath of God, for our disobedience and rebellion against the Lord, and are as it were his whips & scourges, wherewith he doth smite, correct and chasten vs, which other wise would neuer turn vnto the Lord. To conclude, before all other thinges, parents shall provide, that this be surely settled, and firmly fixed in the tender mindes of children, that not only they may perceiue and iudge these temporal and bodily afflictions are laid vpon vs for our sinnes & offenses: But that they may surely perswade themselves that there are far greater and more greuous, prepared for vs (that is to say) most dreadfull damnation and euermore torment, except we speedily repent and turne vnto the Lord.

Theophilus.

Without all question, these and such like admonitions are not only profitable, but also very necessary. For there be many fathers of families, which are altogether ignorant that the worshipping of Idols is so greates abomination before God: And there are also very fewe that knowe what an heape of mischiefes, luste, lyinge, and drunkennesse bringeth with them. Therefore you haue doone marvellous well, that you haue put vs in remembrance of these thinges, and wee heartely beseeche you, that for this godly care you haue towards vs, you would also teache

The duetic of Parents,

and instructe vs, by what meanes young men may best bee holden backe, restrained, feared and terrified from corrupt religion and false worshipping of God, from disobedience, rebellion and from all those other vices.

Theodidactus.

Youth may be moued and terrified by diuers waies & meanes from those euils, perils and dangers which are often wont to hurt, and greatly annoy aswell the body as the minde, as if we do lay before them the examples of those, which for their Stubboynesse, disobedience and contumacie against their Parentes, haue suffered most fearefull plagues and greuous punishments.

Theophilus.

Here are horrible examples of rebellion &c.

I pray you shewe vs what they are, which haue beene punished and plagued for their disobedience and rebellion. For you shall finde vs willing to heare you,

Theodidactus.

1. Regum. 4.

Gene. 4.

Num. 16.

2. Sam. 18.

2. Sam. 20.

It shall be very profitable to set before children the terrible examples of the wrath of God, which light vpon the children of Heli, Hophny, and Phinees, which were slaine in the warres. Of Cain, which was accursed. Of Dathan and Abiron with their complices, which were swallowed vp of the earth. Of Absolon, who rebelling against his father Dauid, in the chase of his enimies was hanged in an Oke, & so perished miserably. Of that seditious Zamri, against Helam, which perished with fire. Of Cham, which was accursed, for that he saw his father naked, and derided him. Of Sheba, who moued sedition against Dauid, and by the wisdome of a woman was beheaded. And children shall learne not only by these, but by dayly examples to feare the wrath of God, which appeareth euery where. For God will not leaue any wicked sinne unpunished, as it may be seene in murderers, thēnes, robbers, rebels, seditious persons, and pirattes, all which we see by the determinate wil of God are caught vp in euery place. whose fairest ende is either the Gallous, or els doe suffer some other Tragicall death and cruell torment to their vtter shame and confusion.

Theophilus.

Forasmuch now as wee haue learned of you the absolute order and perfect method of the instructing and ordering of our youth, so that what

souer

soeuer pertaineth to the same, you haue made it so apparant and manifest vnto vs, that (except wee were more sluggish and dull than the drowisie Dormouse, or more blinde than the mouseling Molewarpe, whose pleasure is to bee alwaies wrooting in the earth, and cannot indure the light) wee may easily see, perceiue, and vnderstande, what eche of vs ought to folow, and what to shunne and auoide: with which your so excellent documentes and instructions (I say) when wee haue our children wel seasoned and furnished, doe you thinke it meete and conuenient that wee manumit them, and set them at libertie to doe what they lyke best, and to ride or goe whither their sonde affections shal moue them?

Theodidactus.

Pay not so. For the nature of all men is so vitiate infected, and poysoned with the sinne of our first Parents Adam and Eve, that except we be continually restrained and holden backe with godly discipline, good counsell and admonitions, we degenerate and growe euer worse and worse.

Theophilus.

But if the vtilitie and profite of children and youthes so require, that they might trauel into farre countries, to haue some further sight, skil, and iudgement in the liberal Artes, & to haue more knowledge in the tongues, and experience in diuers other things: Shal they not rather alwayes abide and staye at home, and be seuerely kept vnder the discipline of their Parents?

Whither children ought to be sent into strange countries to learne the liberall sciences.

Theodidactus.

I haue knowne some younge Gentlemen which haue trauelled into strange nations, and at the last, haue returned home adorned and garnished with excellent learning. But yet in the meane time I haue knowne not a few, which haue returned home to their Parents, not only vnlearned, but also most vile varlets, wicked vnthriftes, and roysting Ruffians, nouseled in most wicked and vngodly opinions, blasphemous, and stayned with most filthie and monstrous manners, and beastly behaviour: which with much more profite might haue stayed at home with their Parents, as dayly examples doe clearly testifie. Notwithstanding, if it may seme profitable and necessarie to any, to sende their sonnes into Italy or Fraunce, to common studies in their Uniuersities, and to haue greater vnderstanding and knowledge in the tongues and liberall Artes and Sciences. I will not gaine say it, or strue

The duetie of Parentes,

much with them, so that it be done with great aduilement, counsel, and consideration (that is to say) if Parents shal first diligently instruct their childzen in the true knowledge & reuerend feare of God, and that the same be surely settled, and most firmly fixed in their heartes, that it may not be easily remoued, and they caried away with euerie vaine blast of blasphemous doctrine, and hatefull Heresies, which shal soone be blowne aswel into their outward eares, as also into their inward mindes, wherewith their hearts shalbe so infected, that both bodie & minde shal soone be out of all good course. Wherof all the Patriarkes and Prophets had great regard, as we may reade in their Bookes, which haue most diligently and carefully taught and instructed their childzen in the feare of God, soze tolde them of perilles and daungers, and discouraged them from the company and fellowship of wicked men, as wee may see by the example of Benjamin, which was alwayes kepte at home of his father Iacob. And except Ioseph had bene diligently instructed of his father in the wayes of the Lorde God, Howe (I pray you) had hee auoyded the lasciuious wordes of Putiphers wyfe: which with her daily allurementes, and with her peruerse policies did sollicite and moue him, that by some meanes she might drawe him into the horrible sinne of adulterie: except (I say) hee had bene carefully taught of his father, and that from his childhood, the true knowledge and feare of God, vndoubtedly hee had bene intrapped with her faire promises, and had vtterly perished with the sugred wordes of this lewde lasciuious woman. For Ioseph was young, well fauoured and comely. And if peraduenture there be any that will not be moued with these godly examples, let him reade *Plinie de natura Ceti*, A Sea fishe of verie great bignesse, who describeth his bodie to be 600. fete in length, and 300. fete in breadth, which watcheth and keepeth his young ones very carefully, neither doth suffer them to stray far fro him, & is moued with such exceeding care towards them, y in the time of any storme, hee receiueth them into his wombe againe, least they shoulde be hurt with the force and violence of the storme and tempest, or fall into any perill or daunger, and when the storme is once ouer, and the Sea calme, hee eiecteth and vomiteth them out againe: By which example, I wish all Parentes to bee admonished that they sende not their childzen into straunge and far countries

Gen. 42.

*De Natura
Ceti.*

tries except, (as I saide) they be well and vertuously instructed: and so as well by reason of their age, as also by the experience of many thinges, they become wiser, and of moze perfect iudgement to discerne betwene god and euill.

Againe, if a man be ignoraunt, and knoweth howe and after what maner this first mutable, wauering and slipperie age ought to be defended, preserved and instructed, let him learne this lesson also of the Delphins, which doe accompanie their young ones a long time, vntill they be well growne and able to shift, and pray for them selues: neither wil they suffer their young ones to raunge abroade and depart out of their sight (except some elder one attend vpon them as a guide and ouerseer. By this example also are Parentes to be admonished, that they sende not their sonnes into straunge countries vnadvisedly without their *Padagoges*, *Tutors* & *Gouernors*, least that they be Italianated, as that worthe man maister Aschan hath sufficiently described, in the latter end of his first Booke, intituled the Scholemaister. * Whereouer the Iewes also at this day, do obserue this one thing verie carefully, that they suffer none of their sonnes to forsake and leaue their fathers house, and so to travell into any straunge nation or countrie, except they haue first liued in wedlocke, and haue had the fellowship and societie of a wife by the space of thre yeares at the least, and haue begot children by them: And then libertie is graunted vnto them to departe and goe whither they will about their needfull affaires, and necessarie businesse.

Theophilus.

The Iewes in this point, are farre wiser than many of vs Christians. But now seeing that by many arguments & good reasons you haue shewed and declared vnto vs, howe and after what maner Parentes ought to instruct and bring vp their children: now we wee earnestly desire to knowe of you, after what sorte the Mothers ought to deale with their children in their bringing vp. For it is certaine, that Mothers by the commaundement of God, ought to haue no lesse care and charge belonging vnto them, than the Fathers and Maisters, touching the good gouernment of their sonnes, daughters, and seruantes.

Theodidactus.

I cannot deny, or refuse this my duetie vnto you, desiring so

god

The duetie of Parentes,

The duetie of
mothers.

Ephe. 5.

Col. 3.

1. Pet. 3.

god and godly a thing: First, this duetie belongeth to godly matrones and mothers of families, that they them selues be in subiection to their owne husbandes, as Saint Paule admonisheth, saying: *Mulieres subdite estote viris vestris, sicut oportet in domino.* Wiues submit your selues, and be obedient to your owne husbandes, as vnto the Lorde: Therefore a good wife ought not to abuse, the moderation, humanitie, and lenitie of her husbande, for then shee resisteth the commaundment of God. For it is one thing to obey, an other thing, to rule, and an other thing to commaunde. And it nourisheth lone and concoorde exceedingly, when the wife is readie at the becke and commaundement of her husbande: enclineth and prepareth her selfe to accomplish his requests, and studieth to pleasure and gratifie him to the uttermost of her power: And eschueeth all thinges which shee knoweth would offend him. For thus verely (as one saith) a good wife by obeying her husbande, doeth also after a sort, rule and commaund him. And this ought a woman to doe, not only for the auoiding of variance, disorde, & breach of loue, but rather for that it is the commaundement of God.

Theophilus.

What are the chiefest ornaments of Godly Matrones?

Theodidactus.

Pet. 3.

Saint Peter saith: that the most excellent ornament of godly Matrones is, to stay and repose their whole trust, confidence and hope in the living God: That they should be sober in their outward apparell, & be decked inwardly with the vertues of their mindes, as with gentlenesse, mekenesse, quietnesse, and chastitie, which are most precious thinges in the sight of God.

Theophilus.

But now we seeing wee know that Matrimonie is instituted and ordeined of God, for the procreation of children, what (I pray) would you aduise and counsel the mother to doe, when shee shal perceiue and feele her selfe with childe?

Theodidactus.

So soone as the mother shall perceiue or knowe her selfe to be with childe, shee shall commit the same so conceived in her wombe, vnto the Lorde God with seruent and heartie prayers, and shall haue great care during that time, that shee doe not bere, disquiet, and glue her selfe to anger. Also shee shall forbear all dauncing,
and

and immoderate drinking, drinking, lifting and labour, from intemperance in eating and drinking, and from all other things which might be offensive or hurtfull to the childe while it is yet in the mothers wombe: And when through the providence of God shee shall perceiue and feele the time of her trauayle to be at hand, shee shall wholly giue her selfe to earnest and goodly prayers, and after that the infant is borne, then according to the order prescribed by the wordes of God, shall prepare to haue it baptized in the name of the Father, and of the Sonne, and of the holy Ghost.

Theophilus.
Now when the infant is borne, is it not the mothers parte and due to nourish it with hir owne brestes and milke?

Theodidactus.

In mine opinion, it is most necessarie and best agreeing to the nature of the childe, that mothers nourish and giue sucke to their owne children; with their owne dugges and brestes: for mothers with a greater care and diligence will cherish them, and are moued therunto with a certain intire loue, & naturall affection, so: y they are of them bread & bozne. And therfore they haue often this prouerbe in their mouthes: It is a neare collop that is cut from their owne flesh: so that the mothers loue is unfained. But these purses vse no true, but fained & dissembled loue, because they are hirelings and so by y meanes: bzged to practise & vse their kindnesse, for gaue and lucer sake. And Aulus Gellius saith: *Optima mater non permittit alienius lactis contagione filium suum infici.* A good mother cannot abide nor suffer her childe to bee infected with the contagion of a strangers milke. And nature her selfe doeth evidently declare and shewe, that mothers ought to cherish with their owne milke those, whiche they haue ingendred and bozne. And therefore nature hath giuen to euerie liuing beast that bringes forth young, power to nourishe and comforte the same, with their owne milke. And God by his great prouidence and inferutable wisdom, hath prouided and giuen vnto women two brestes, that if it shoulde fortune at one trauayle, they shoulde be deliuered of two children, that then they might haue two fountaynes for their better nourishing. Great care therefore must be employed, and paynes bestowed, that the verie mothers them selues (as I haue sayde) doe nourishe and bring vp their infants with their owne brestes and milke.

Mothers ought to nourish their children with their owne dugges.

Aulus Gel.

The ductie of Children,

For the benefite of the mothers milke, hath wrought suche great effect, rewarde and merite with our elders, that whensoever the mothers haue desired any harde or difficult thing at the handes of their children, they haue euer desired and requested the same after this maner, that (for the tender loue they beare vnto them in their infancie, when they nourished and suckled them euen with the milke of their owne breastes, with great care and diligence, mixed sometime with sorrowe, and the oft abiding of their wonted pleasures, with the abandoning of many sweete sleepes) they wold graunt their requestes. As Homer maketh report of Hecuba, the wife of Priamus King of Troy, *Qua nudatis uberibus (qua suxerat aliquando Hector) orabat ut se intra mania contineret,* Which with her bare and naked breastes (which Hector her sonne, that most noble, valiaunt, and worthie wight, had sometime suckled, and with their sweete sugred and dulcet droppes, had barded and nourished him vp, when as yet hee was any maner way farre vnable to helpe and succour him selfe. For the requiting whereof, and as euer hee woulde shewe him selfe a louing, naturall, and obedient childe towarde her) shee (I say) desired and intreated him, that hee woulde now saue, protect, and defend her within the reared rampires, and warlike wals of Troy, that most famous and renoumed Citie, from the furious force of the raging and cruell enemies, which hee most obediently (as well with valiant courage, as also with prudent pollicitie) perfourmed, vntill hee him selfe was slaine by Achilles, one of the most valiaunt Capitaines of the Grekes.

Theophilus.

You haue shewed great reasons why the mothers should giue suck to their owne children, But if they be oppressed with infirmities and diseases, and be vnhealthfull, (which may happen) or hasten to the procreation of other children, Shal they not then procure Nurses for the better nourishing and bringing vp of their infants?

Theodidactus.

Yes forsooth, then must Nurses be provided and gotten, but not without great regard, good aduiseement, and singular choise: For you may not intertaine and admit bondwomen, forerenners, nor drabbe drunkardes: you may not choise saluie stutes, malapert malodes, wanton wanderers, gaubie gosses, neither vnchast or daintie singred dames, nor of the rascal rebauldes, and rudest sort:

But

How a Nurse
should be cho-
sen, if neede re-
quire.

But such as be sober, honest, wise, discrete, well conditioned, of gentle behavioꝝ, of a good complexion. cleanly, and such a one as can well frame her tongue to an exquisite order of speech, in deliuering and pronouncing the same plainly with apt wordes, lest the young and tender infant in the budding & flourishing yeares be stained with corrupt maners, & vnseemely wordes. And so with sucking the milk and nutriment of such lewde Nurses, issuing & proceeding from an vn naturall bodie & disordered minde, be infected with the most pernicious contagion, of soule filthinesse, odious errors, & detestable diseases, which shal verie hardly or neuer be remoued & cured. For euen as it is most necessarie & expedient to frame and fashion the limmes & members of children (so soone as they be borne) that they may grow straight & seemely: So in like maner, it is couenient and most decent to indue their childꝝ with good maners (euen frō their Cradles) and to frame them vp in ciuil behauiour, whilst they are yet young & tender: For infancie is a flexible thing, and fit to frame to what thing you please, (as we haue said before.) And as Seales be soonest insculped and engrauen into soft waxe, so are good disciplines, pꝛecepts and eruditions, with great facilitie instilled & pꝛinted in childꝝs tender mindes. And Plato seemeth verie diligently to admonish Nurses; that they sing not to their babes and yong infants euerie trifling tale, rusticke ryme, baudie Ballet, and olde wines fabled fancies, lest from their Cradles it shal fortune, that they be moueled in folly, and fraught with corrupt conditions, and to bolde behauiour. And this also is not to be pretermitted, that so soone as children be growne vp to some strength and bignes, that you take great heede with what companions & playfellows ye doe associate them: For you must chuse such, as be seasoned with goodness, & endued with vertuous maners, & such as can speake their language quickly & readily, least they vsing the company of barbarous bablers, bitter blasphemers, cruel cursers, rude rogues, sawtie flouens, and all the whole rable of rascals be of them infected, corrupted, and imbezewed. For Danio saith: *Qui tangit picem cum en inquinabitur.* Who so toucheth pitch shal be defiled therewith.

What company a child ought to vse, and what playfellows he must haue,

Proverb.

Theophilus.

What is the first thing that the mother or Nurse shal teach the child to speake? Theodidactus.

So soone as it shal attain to such age, as it can once begin to speake,

The duetie of Parentes,

That a child
ought to pro-
nounce first.

the first woꝛde that it shoulde be taught to pronounce and utter, is
God, from whence as from a most lucky lot, all the whole webbe
of speach shoulde begin. For this motherly care and discipline shall
be verie profitable to childeꝛen of young and tender yeares, and shal
make them moꝛe apt & readie foꝛ the attaining of greater studies.

Theophilus.
A fatherly instruction is not only profitable, but also (as I perceiue by
you) the mothers discipline is wonderfulle effectual in children.

Theodidactus.

Ambrosius.

Nothing moꝛe effectual. *¶* Wherefoꝛe *S.* Ambrose was wont to
persuade & counsel mothers after this maner, saying: *Matres abla-*
ctate filios vestros, diligite eos, & orate pro his ut longam super terram
sint, monete eos, ut magis crucem domini tollant, quam ut hanc vitam
diligant. Mothers suckle & nourish your own children, loue them, cherish
them, & pray for them that they may haue prosperitie vpon this earth to
Gods pleasure; admonish them that they may rather take the Crosse of our
Lorde Iesu Christ & followe him, than loue this vaine and transitorie life.

Theophilus.

Ambrose giue th verie wise counsel. But after that children haue passed
their infancie, & begin to gather vnto them as well the vigour & strength
of bodie, as also the giftes and qualities of the minde, what manner care
and diligence shal the mothers vse and bestowe then, for their better and
more perfect instructing? *Theodidactus.*

One duetie to
God, our Pa-
rents, and coun-
trie.

Hoꝛe diligent care and paines ought to be bestowed vpon them
then, than befoꝛe. First, they ought to teach them, the true know-
ledge & woꝛship of the Almightye, immoꝛtall and euer liuing God,
the creatoꝛ & maker of all things: the duetie they owe to their coun-
trie: the reuerend loue y they shoulde beare towaꝛds their Parents
and kinsfolks: that from their tender yeres, they might receiue and
tast that, which is the verie groundwoꝛke & sure foundation of all
other vertues, and without the which nothing can prosper. Let
them haue felowship and acquaintance with those, which in them-
selues shal shewe some hope of towaꝛdnesse. such as shal feare God,
and obey the lawes: honour their Parents, and reuerence their el-
ders: which with their equals shal be courteous and gentle, and to
their inferiours, fauourable and friendly: Let them admit and re-
ceiue all with chearefull woꝛdes and countenance, as companions
without any disdaine, but yet let them vse the best most familiarly.

In like maner teach them to obserue and keepe a temperancie and moderation in meates and drinckes, that (as it were) the foundation of continencie might be laide, and framed vnto a future fortune and age yet to come.

Furthermore, let them admonishe and warne them to flee and shunne those delightes and pleasures, which are intwapped with any kinde of shame and dishonestie: And let them bestow their studie, diligence, and knowledge in those thinges, which may be to their praise, profite, and pleasure, when they shal attaine to a greater age, & grauer exercises in y^e comon wealth. In these thinges (I say) and such like shal mothers informe and teach their sonnes and daughters, that they may the more easily procure and get vnto their children these aides, helpes, and furtherances vnto good and godly doctrine.

Besides this, loke, what is a shame for them to doe in secrete, suffer them not to talke and iest thereof openly.

Therefore restraine and keepe them from all filthie, contumelious, and rebaloe wordes, and if it happen that any dissolute, dishonest, and vnseemely speeche doe escape them at any time: they may not laugh at the same, and hide it with a kisse, as many sonde mothers doe: but rather reprove them, and giue them such moderate correction for the same, as may be for their amendment. And I woulde wishe that mothers shoulde abandon from their children, all wrath, enuie, hatred, couetousnesse, and filthie lust, through which vices, vertue decayeth and wareth verie saine and feeble.

Moreover they shal admonishe their children very often, that they abstaine from all blasphemous and filthie othes, for surely they shal gaine no credite, which are ready to sweare and rap out their othes for euery vaine trifle, and light occasion. And let them accustome to speake trueth, for trueth in her nakednesse is moste beautifull. And there is an olde Proverbe, not so common as true, that is: Trueth may bee blamed, but it shall neuer bee shamed: *Idcoq;*

veritati adherendum in rebus omnibus: And therefore in all things we sticke vnto the trueth. *Veritas simplex oratio*. Trueth telles a smoothe and plaine tale, without any glosing: But the maintenance of a Lie, needeth not onely a good memory, but also many circumstances, and what both the true speaker and the lyar gayneth, Aristotle maketh manifest in these wordes, *Verax creditur tametsi fingit aliquan-*

From what bl-
ces children
ought to be fear-
red

A common pro-
uerbe.

The duetic of Parents,

do, sed mendax non creditur etiam si iurat. A true man is beloved, yea though hee doe faine sometimes : but a lyar, is not beleued though hee doe sweare.

Theophilus.

You haue shewed vnto vs many excellent lessons, for which wee thinke our selues greatly bounde vnto you. In deede for because mothers are alwaies for the most part conuersant at home with their children, therefore I iudge a more special care and regard of the daughters is inioyned vnto them, and that they may more easily and conueniently instruct and nurture them, then the fathers.

Theodidactus.

Chrysostome.
his exhortation
vnto mothers.

I doe easily beleue it, *Saint Chrysostome* was wont to exhort mothers that they shoulde be very mindefull of their dueties, saying thus: *Matres filiarum vobis curam assumite, est ea vobis cura perfacilis: curate sollicitè, vt domingiter sint, &c.* Mothers take vpon you the charge of your daughters, it is an easie care and labour for you : looke to them carefully, that they may bee kept within the doores, and holden in some honest labour and exercise, let them learne suche qualities as may bee most seeming and best agreeing to their state and calling. And suffer them not to runne gadding and gambolding, from Alehouse to alehouse, or from Tauerne to Tauerne in any lewde or light company. And befoze all thinges bzing them vp in the feare of God, and true religion, teach them to be contemptners of this outward decking, trimming, and nicenesse : and haters of idlenesse, the very fountaine of follies, and mother of all other mischieses: And in steade of this outward beautie and garishe gaudinesse, garnishe them with the inward vertues and beautie of the minde, as wisdome, shamefastnesse, modestie, sobernesse, silence, and chastitie, which things shall sooner preferre them vnto a wise man in the way of marriage, then any other dowrie. And instructing them after this maner, you shall not only preserve them, but also their husbannes (when tyme shall permit) from many inconueniences, which other wise on them might befall.

Theophilus.

My good *Theodidactus*, here would I be glad to heare of you some examples of godly matrones, by the which mothers might be more diligently admonished, that they slacke not their duetic at any time, but that they may the more diligently care for their children and families by their good examples,

Theo-

Theodidactus.

There be many examples of Godly matrones, by the which mothers may not only be exhorted, but also excited and stirred up to the better performance of their duties. For what mother will be so hard hearted, unnatural, and uncourteous, that will not be moved with this one, and that so godly an example of Monica the mother of Augustine, which, with what painfull labours, what exceeding cares, what great diligence, and watchfulness, what ardent prayers, and almost continuall teares did she draw forward Augustine her sonne unto the true religion & faith in Jesus Christe, who shall not easily perceine and see *ex liberis confessionum?* For he writeth of himselfe in his 3. booke, after this maner. *Et misisti manum tuam ex alto, & de profunda caligine erasti animam meam, quum ploraret ad te mater mea, fideles tua amplius quam flent matres corporalia funera &c.* And thou O Lord diddest send downe thine hand from heaven, and diddest deliver my soule from utter darknesse, when my mother thy faithfull servant, wept and lamented unto thee, more then mothers commonly use to weepe, lamente and mourne for the corporal funerals of their dearly beloved children: The examples also of the Heathen doe sometime move our mindes unto vertue, wherefore it shall not be amisse for good Patrones and mothers of families to followe the example of Euridices, who though she were an Illyrian, of the Barbarians, and a woman wel stricken in yeeres, yet to nurture and instruct her children in vertue, and in the exercises, manners, qualities, and behaviours best liked in what countrie, she bestowed great studie, care, and diligence.

Moreover, when a certaine woman at Ephesus named Ionica, made great vaunt and boast of a peece of cloth of Arras that she had made: and had wrought the same with Images very curiously, and set it out point device with divers costly colours, as a thing most precious, in token of her greate huswifery: One Laccena by and by brought forth her foure Sonnes which she had with her owne breasts nourished: and after with great paines, care and diligence instructed in vertue, and all other honest qualities and seemely behaviour, most decent and agreeable for such toward youtnes. In these and suche like exercises (saith she) ought an honest & vertuous matrone & mother of family to reioyce and

The duetic of Parents

Cornelia.

and haunt her selfe, and not in the fine curious clothes, and costly robes of the Ephesians.

Cornelia the mother of Gracchus (when Campana that gallant name sojourned at her house, and shewed vnto Cornelia, her riche array, Jewels, and costly garments: than the which there coulde bee no costlier worn at that time) reproveth her after this manner, When her children returned from the Schoole, and behaued themselves in most humble and dutifull manner: When she answered Campana (glorying as shee did before) that there coulde bee nothing more commendable, precious or excellent in this worlde, then children well nurtured, and vertuously trayned by and instructed, fro their infancie and flourishing yeeres, about the which shee her selfe had bestowed greater paines, industrie, and diligence, then about her owne outward garnishyng. With these and suche like examples (mothers beeing admonished) ought to perswade themselves, that they shall gaine more glory and greater renown in the vertuous education good ordering, and perfect instructing of their sonnes and daughters, then in their gay garments, curious counterpointes, and costly hangings; where with they are wont to garnish and set forth themselves and their houses in moste gorgeous and stately manner.

Women gette great renowne in the good and vertuous education of their children, then by the curious garnishinge of themselves &c.

Theophilus.

There resteth as yet one scruple or doubt, which greatly troubleth my minde: and not mine onely, but also many others. I doe see and know many parents, both learned and godly, which after they have caused their children to bee both vertuously and godly taught, and instructed in all kinde of discipline and good literature, and that at their great cost and charges, haue notwithstanding at the last, so degenerated and brast out into such wicked maners, detestable disobedience, lewde lasciuiousnesse, and horrible crimes, that it hath procured great sorrowe and griefe vnto their Parents, and hastened their horeheades vnto the greedy graue. Which when I see and consider in my minde, I know not what to say thereunto, nay scarcely, what to thinke, I am so vexed and troubled.

Theodidactus.

There is no cause (my *Theophile*) why you shoulde bee so molested and troubled, for these and suche like are to be committed vnto Gods diuine providence, for that they exceede the reach and capacite of our minds, and are knowne to God onely. Therefore let

let see these things passe: neither let vs exceede the meates li-
mits and boundes appointed vnto vs of God in his moste sacred
woorde.

Theophilus.

You doe satisfie mee heerein very well, but in the meane season, such
is mans fragilitie and weaknesse, that it cannot containe it selfe, but that
it must needs wonder and miruell at these workes of God: For what
thinke you meete to bee done ynto those miserable Parents, which wither
and pine away in sorrowe and griefe of heartes? ought they not to bee
comforted?

Theodidactus.

Yes alwayes:

Theophilus.

How, or by what meanes, that that bee done? I pray you tel me.

Theodidactus.

They shall bee comforted nothing more: to witte, nor more ef-
fectually, than by the examples of the holy Patriarkes, Prophets,
and other godly men. For such is the ordinary course of the things
in this worlde, that not only with sluggish, slothfull, and negligent,
but chiefly with vigilant, careful, and godly parents, children are
wont to degenerate, grow out of all good order, and become inmoste
vngenerous, wicked, and abhominable. And by how much their
Parents are more noble, of greater birth and parentage: then o-
thers, by so much rather the fortune and event of this calamitie
and miserie, is wont to chaunce vnto them. Adam our first parent
being formed and made by God himselfe, and adourned with great
maiestie, had two sonnes, Cain and Abel; the which no doubt hee
trained by and instructed in all kinde of Pietie and Doctrine: as
their Sacrifices doe sufficiently witnesse. Neuerthelesse the one
proued so wicked and vngodly, that hee slew his brother. Noe,
the moste iust Patriarch, had three sonnes, of the which one did de-
generate from the pietie and godlinesse of his Parents, that hee
merited the curse not onely on himselfe, but also of all his poster-
itie. Iacob the Patriarch, had twelue sonnes, and but one on-
ly daughter, neyther is it to bee doubted, but that they were very
well instructed of their Parents. Notwithstanding, when hee re-
turned home rauced, his sonnes became manquellers, and thieves,
and that of their owne brother. What shall I say of Heli, Sa-

how parentes
are to be com-
forted, whiche
after al godly in-
structions, are
compelled to su-
ffer wicked and
degenerate chil-
dren.

Adam.
Gene. 4.
Noe.

Gene. 9.

Iacob.

Dina.
Gene. 34.

The duetic of Parents 703

*Herorum filii
noxe.*

moel and David, whose godlinesse are abundantly commended in the holy Scriptures. And this calamitie hath chaunced chiefly to noble and woorthie personages, so often (as it were by a certain decree) that from thence hath risen this common Proverbe, *Herorum filii noxe.* Of the noblest Parents, the wickedest children haue proceeded oftentimes. And of the wisest the most fooles. Therefore, what shall Parents doe? Shall they desist and leaue of their godly care of good and vertuous education? God forbid: For if children doe commit any finnes or offences through the negligence of their Parentes, the same offences before God, shall not bee imputed only to the children, but also to their Parents. Therefore it is good for the Parents them selues, that they diligently perforce their duties, and that they bring by their children (as it is saide) by correction and information in the Lords. And if their paynes and labours shall take good effect, and haue good successe, and that by their children become vertuous and godly, they shall account it their owne gaine, and giue heartie thanks vnto God, which hath so prospered their labours. But if it shall fall out contrary to their expectation, that crosse must bee borne patiently. And parents ought to bee thankfull, that they haue saued their owne soules: For albeit this godly and painfull education and instructing of children hath gayned no profite to the children themselves: yet doth it bring great and exceeding profite vnto parentes before the Lord our God.

Theophilus.

Seeing now almost all things haue beene handled and declared, which may seeme to appertaine vnto the duties of godly fathers of families, and maisters of householdes. Now it resteth that I intreat you also to shew vs, how moderately & patiently Christian parents ought to beare the death of their children: For you shall finde many parents that take the death of their children very sorrowfully and impatiently.

Theodidactus.

*The death of
children is to be
borne moderat-
ly.*

Examples of all times and ages doe testifie that the death of children is to bee borne and suffered with a good and patient mind; and this doeth manifestly appeare, as well by the Heathen writers, as also by the holy Scriptures. Therefore Saint Paule playnely writeth, that wee shoulde not mourne, saying thus:

Nam

Non contristemini sicut ceteri qui spem non habent. Be not sorrowful as
as others which haue no hope. Moderate your mourning, and doe not
bewaile and lament for the dead after the manner of the Ebbikes,
or as the Saduces, which haue no hope of the resurrection: For the
godly fathers doe knowe and are assured that their children die in
the Lorde, & that they liue now with Christ in the heauens. Where-
fore they haue no cause to sorrow & mourne, and let them alwayes
keepe in remembraunce, the example of Dauid the Prophet which
with great wisdom: & no lesse patience suffered the death of his
sonne. Whom hee did not only loue for that he was his only sonne,
but because also he had begot him of Barfabe whom he loued dearly.
And as long as he knew that the childe was in grievous sicknesse,
he besought God for the childe, that hee would saue it, hee fasted,
mourned, and put on sackloth, and went in and lay downe vpon
the earth, and would not be comforted by any meanes. But at the
last when the childe was dead, and that his seruantes durst not
tell him. For they sayde: behold, while the childe was yet alie,
wee spake vnto him, and hee would not hearken vnto our voyce.
Howe will hee then bere himselfe, if wee tell him that the childe
is dead? But Dauid perceiuing his seruantes whispering,
and thought that the Childe was dead, and sayde vnto them, is
the Childe dead? They sayde yea. And Dauid arose from the
earth and washed, and annoynted himselfe, and changed his ap-
parell, and came into the house of the Lorde, and worshipped, and
afterwarde came to his owne house, and bade that they shoulde pre-
pare that he might eate. Then sayde his seruantes vnto him:
what thing is this that thou hast done? Thou diddest fast and
weepe for the childe, while it was alie, and as soone as it was
dead, thou didst rise vp, leane of thy mourning and did eate meate.
Hee sayde, while the childe was yet alie, I fasted and wepte.
For this I thought, who can tell, whether GOD will haue
mercie on mee, that the Childe may liue. But now, seeing it
is dead, wherefore shoulde I fast, can I bring him agayne anie
more? I shall goe to him, rather then hee shal come agayne to me.
Wherevpon it came, that mourning (which profiteth the
dead nothing at all) grewe into a contempt among the godly that
then were liuing: and with this answer, the which there could

Pauls.

2. Reg. 12.

Mourning pro-
fiteth the dead
nothing at all.

The duetie of Parents,

Hieronymus.

not bee founde a *Wiser*, hee satisfied them all that were about him. And also *Saint Hierome* sayeth: *Vir sapiens quum filium suum bone indolis amittit, non doleat quod talem perdidit, sed magis gaudeat quod talem habuerit.* A wise man whē he loseth his sonne being vertuous and of verie good towardnesse, doth not lament and mourne for that he hath lost such a one, but rather reioyceth that he hath such a present, to offer vnto the Lord.

Theophilus.

These are notable & worthe examples without doubt, and very effectual medicines to temper & moderate but vnmeasurable, mourning, and sorow of heart and mind, conceiued by the death of our children. Yet I beseech you, if you haue any other, declare them vnto vs.

Theodidactus.

De Dione.

With all my heart, *Dion* the sonne of *Hipparinus*, one of *Platoes* disciples, on a time whilest he was making an *Oratio* in a publike assembly, his sonne fel downe from one of the loftes, on the pauements & so finished his life presently. *Dion* being therewithal nothing moued, neither altered he his voyce, nor changed his countenance, but constantly continued, & proceeded in y^e thing which he had take in hand.

De Anaxagora.

The like we read of *Anaxagoras*, who toke the death of his children very constantly: For when *Clazomeno* had shewed him (heeing in great & earnest consultation with other) that his two sonnes were dead, hauing no moe, he therewithal being nothing affrighted, nor once moued, aunswere the Messenger after this manner: *Sciui eos mortales natos esse.* I knowe they were borne to die.

*De Pericle
siusq; con-
stantia in
morte libero.
vnu.*

What shall wee saye of *Pericles* his constancie? which when hee had lost all his children by a common infection and odious plague, toke their death very patiently: And was the Autho^r vnto the *Athenians*, that by his example they coulde moze easily tollerate and beare the death of their dearest friendes with greate patience and constancie. These examples doe admonishe vs, that wee doe beare patiently and with good myndes the death of our children. For seeing that the heathen men haue excelled in so greate constancie of mind, I pray you, what shal not wee suffer, which haue professed our selues to be *Christians*: Wee (I say) which are ingrafted vnto *Christ*, & vnited vnto him through that most sacred & holy baptisme & know that our children haue not onelie a Father heere vpon the earth, but also in the heauens, which hath prepared his Angelles that

*Angels are
good Nurses
vnto our chil-
dren.*

that they should keepe and take charge of our children in the shade of Purles: Wherby also by many examples he hath declared and made manifest vnto vs, that he careth for them and preserueth them farre better and in more happy state and condition, then parentes can eyther hope or wishe: when vnto them it may seme they vtterly perish and are most infortunate. Which by the example of the Patriarche Jacob wee may plainely see: For when he mourned and lamented for his sonne Joseph being lost, and as hee *Gen. 37. 39.* thought was miserably deuoured of the wilde beastes, yet God in *40. 41. 42.* the meane time did exalt and promote him vnto great honour and *43. 44. 45. 46.* dignitie in Aegypt, and made him the instrument and meane to comfort his father and brethren and prolonged their dayes, whereas other wise they were al in danger to haue perished with famine, which fell ouer al the Landes there adioyning. The like happened of Saule seeking his Fathers Ase, which by the commaundement *1. Reg. 16.* of GOD by Samuell was annoynted king of Israell. Read the nienth and tenth chapters of the first booke of the kinges, otherwise called, the first booke of Samuell.

The like was in Christ, which at the last, was founde in the middle of the Doctors reasoning and disputing amongst them, and posing them. Therefore those Parentes, more sorrowful then neede, and bearing the fortune and death of their Children too vnpatiently, if they beholde and consider the promises of God, and these examples, they shall easily see and learne, that these their vnfaithfull sorrowes and cares for their Children, are not onely wicked, but also vayne and foolish: and so shall they confirme their sayth, that afterwarde they shall more easily performe their bueties towards their Children according to their vocatyon, and moderately sustayne and with patience beare the fortune of their Children, though it were accompanied with death it selfe. And they ought to beleue and haue sure confidence, that although they were lost or dead, that yet neuertheless the Lord our GOD hath chiefe regarde and care of them, if they liue in his feare. And thus shall they more easily moderate and qualifie their immoderate sorrowes and mourninges.

Luke. 2.

Theophilus.

The duetie of Parentes,

O immortal GOD, who can sufficiently maruel, and commend the constancie and pacience of these Ethnickes ; Againe , if wee woulde faithfully beleue , that our Children are so carefully kept and preserved of GOD, and that all things depende vpon his prouidence, wee woulde with greater confidence commit all things vnto him, which doe appertayne eyther to the bodies or soules of our children. And wee woulde not bee so sorrowfull and discouraged, when any aduersitie shall chaunce either to our selues or our children, but woulde farre exceed those Ethnickes in constancie of minde. When I reade so many and so notable things among the Philosophers of fortitude and constancie, I am ashamed of the inconstancie of those men, which seeme to bee adourned and garnished with so rare and singuler erudition and knowledge of God. But nowe (my good Theodidacte) I woulde at the last know this one thing of you, whether is it the duetie of godly Parentes, to elect and choose for their sonnes beeyng once growen to mans state and stayednesse of life, godlie wiues, according to the example of Abraham?

Theodidactus

Parents ought
to take great
heede that they
choose godly
wiues for their
sonnes.

Gen. 24.

Godlie Parentes before all thinges shall haue speciall regarde and care that they ioyne not their Sonnes in marriage vnto Lawlesse and unbelieuing wiues , without anye difference but shall followe the example of the Patriarche Abraham, which woulde not haue his sonne Isaac to be coupled in matrimonie vnto a wife from among the Chanaanites, giuing his seruauent charge after this manner : Put thine hande vnder my Thigh, that I may sweare the by the Lorde GOD of Heauen and earth, that thou doest not choose and take a wife for my sonne of the daughters of the Chanaanites, amongst whom I now dwell, but thou shalt go vnto mine owne countrie & kinzed, & fro thence doe take a wife for my sonne Isaac. Without doubt this so godly an example of Abraham ought to admonish & earnestly mone vs which haue either sonnes or daughters ready to marry: to haue great care of them : For except Abraham had feared some greate perill and daunger, and had knowen some great & secrete mischief to be hid and lurking therein, certainly he woulde neuer haue giuen so earnest charge to his seruauent, That he should not take a wife of the daughters of the Chanaanites, For it was not to be doubted, but that some of their daughters were of good towardnes, nature & inclination, & also tractable,

which

which happily might haue beene dyuine vnto Abrahams religion, but hee would not haue his sonne to aduenture and make triall of so great a danger, and in so weightie a matter. Now soasmuch as Abraham did seeke to eschue this perill, with what face, boldnes or example, dare we presume to attempt the same? But heretof (if God will) wee will treat moze at large in some other place of our next booke.

The second Booke of the dueties of Children towards their Parents.

Foasmuch as I haue alreadie spoken, and that you haue so willingly heard from mee, and my good friend *Theophilus*, many things concerning those dueties which are required of Parents towards their Children, nowe is it meete and convenient that wee proceed to the other part of this our worke and purpose, for I promised (that to the uttermost of my simple skill and slender capacitie) I would shew and declare vnto you those things which did appertaine to the dueties of Godly & obedient children, (that is to wit) what honour, reuerence and obedience every child oweth to their Parents. But my good *Amusus*, before wee treat of this thing at large, I woulde all your children were here present, and that you woulde counsell them (as I saide in the beginning of our talke) that they may be silent, and beie attentiu, and bying with them, penne, incke, and paper, to the ende they might note the most principall matters and worthe examples, and so the better commit them to memorie:

Amusus.
Beholde here they are readie, Elizabeth, Anne, Leuius, Charles, Francis, Paule, Marie, Katherine and Barbara, and according to your commaundement, I haue admonished them, that they might hearken with all reuerence, and marke euerie thing diligently.

Theodidactus.
What other thing should I wish to these your sweet childre than that God of Abraham, Isaac & Iacob would vouchsafe to blesse them:

The duetie of Children,

for euer, and defende them, care for them, heare them, and deliuer them from all euill.

Liberi.

For that you wishe so wel vnto vs (most reuerende Sir) wee render vnto you hartie thanks, and doe humbly pray you, that you wil vouchsafe to shewe vs our dueries, that is to say, howe we ought to honour, reuerence, and obey our Parentes, and in the meane season, whilest you are reciting these thinges, you shal finde vs verie willing and attentiu.

Theodidactus.

Deare children, for that I see you are so affected to the studie of godlinesse and vertue, I haue determined thzoughly to satisfie your most iust and lawfull requests, and to shew you those thinges which I shall thinke meete and conuenient touching your dueties. But before I goe to the matter, I purpose to handle all thinges in order in their fit and appointed places, and will helpe your wittes as much as I may, to the end you might the better and more easily vnderstande mee, reasoning and debating the same. In the first place therefore I will treate of your dueties (that is to say) what maner of honour and obedience ye ought to shew to your Parents. In the second place, I will bring to your remembrance some thinges concerning honestie, profite, and the necessitie of teaching and true wisdom. In the third place, I will handle the shunning of certeine vices, and of the embracing of certeine vertues. In the fourth place of Matrimonie, and howe a young man shall contract himselfe therein. And in the fift and last place I will recite many, and that most worthe and excellent sentences collected out of the writings of the best and purest Authoys.

Theophilus.

Seeing that the first lawe of nature is to loue our Parentes, and as witnesseth the Apostle, iust and pleasing before God, and hath a promise of long life: I doe not a litle meruaile, what neede there should be to give preceptes vnto mortall men concerning these thinges?

Theodidactus.

It is nothing to be meruelled at, forasmuch as wee are borne of so corrupt nature, so that it shal be needfull to command a thing in the iudgement of al men so iust, that there is no man liuing, able to gainsay it, which neuer thelesse all brut beasts haue ingrafted into them by a certeine natural instinct and working without any lawe

The order of
the seconde
Booke, deuised
into 5. partes.

Ephes. 6.
Collos. 3.
Exod. 20.

lawe giuen vnto them. But the Lord our God doeth knowe, that the corruption of our nature is so exceeding great, that wee shall altogether be iniurious to our Parents, except God through his almighty power doe restraine vs, and giue vs obedient heartes: inso much that hee hath appointed paines of death, to such as shal curse father or mother, which hee would neuer haue done, but that hee knewe this peruerse and rebellious nature to be in vs.

Theophilus.

Oh good God, what doe I heare, Is there so great corruption and wickednesse ingendred in the mindes of children, that to the due duties required of nature, they must bee compelled with certeine prescribed lawes, and ordinaunces?

Theodidactus.

Pay rather such is the malice, according to this saying: the fence and cogitation of mans heart is inclined to wickednesse even from his infancie: wherefore persuaade your selfe that you shall neuer do good amongst your children without lawes, orders, chiding, threating, stripes, and sometimes againe, with faire promises. *Gene. 3.*

Theophilus.

Seeing that the nature of children is so vitiate and defiled, that vnto the honour and obedience which is due vnto Parentes, it must be allured sometime with promises, an other time induced by lawes, and somewhiles compelled by stripes: I doe earnestly wish and desire to heare of you some places of scripture, wherein God doeth commaund children to honour and obey their Parentes, for so I trust it shal come to passe, that after you haue declared the same vnto vs, the sonnes & daughters of this our neighbour and friend *Amusus*, shal become more obedient than they haue beene hitherto: For it cannot be, that where the worde of God is truly taught and preached, it should not haue his force and effect: according to this saying of the Prophet *Esay. 55.* My worde which shal goe out of my mouth, shal not returne vnto me voide and emptie, but shal do whatsoever I wil haue it, and it shal prosper in those vnto whom I haue sent the same. *Esay. 55.*

Theodidactus.

The effect and efficacie of the diuine worde preached and taught vnto the people, is of greater force than y^e mans reason can attain vnto, wherefore with goodwill, I will here performe my dutie, and will declare the same to these children: The Lord God of his free
mercy

The duetie of Children,

mercy hath giuen a commaundement vnto children for the honouring of their parents, & therunto hath ioyned a most sweet promise, saying: *Honor a patrem tuum, & matrem tuam, ut bene sit tibi, & sis longauus super terram, &c.* Honour thy father and mother, that it may go wel with thee, and that thou maist liue long in the land which the Lord God shal giue vnto thee.

Exod. 20.

Deut. 5.

Leuit. 19.

Tob. 7.

Leuit. 27.

Eccle. 3.

Places which
do teach young
men to feare
God, and to ho-
nour their Pa-
rentes.

Prou. 23.

Eccle. 3.

Euery one ought to feare his father and mother.

My sonne make much of thy father in his age, & greene him not as long as hee liueth. And if his vnderstanding faile, haue patience with him, and despise him not in thy strength, for the good deed that thou shewest vnto thy father, shall not be forgotten, and thy sinnes also shal melt away, like as the yse in a faire warme day.

Hearken to thy father which begot thee, and contemne not thy mother when shee warreth olde.

The children of wisdom are a congregation of the righteous, and their exercise is obedience and loue. Here mee your father (O my deare children) and do thereafter that ye may be safe. For the Lord will haue the father honoured of the children, and looke what a mother commaundeth her children to doe, hee will haue it kept. Who so honoureth his father, his sinnes shalbe forgiven him, and hee that honoureth his mother, is like one that gathereth treasure together. Who so honoureth his father, shall haue ioy of his owne children, and when hee maketh his prayer, hee shalbe heard: he that honoureth his father shal haue long life. Honour thy father in deed, in word, & in all patience, that thou maist haue Gods blessing, & his blessing shal abide with thee at the last. The blessing of the father buildeth vp the houses of the children; but the mothers curse roteth out the foundations.

Theophilus.

Of the honour and obedience of children towards their Parents, you haue shewed vnto me sentences worthy to bee written in golden letters: wherefore I pray you go forward, if you haue any other things to communicate vnto vs. For what can be more pleasant & wholesome vnto our eares, and to the hearing of these children, than the holie word of God?

Theodidactus.

Because I perceiue these holy scriptures and places are so well liking vnto your eares, I will procede with the rest in order. Solomon also promiseth great honours, vnto obedient children, saying after this maner: O my sonne heare the instructions of thy father,

Prou. 1.

ther, & forsake not the law of thy mother: for that shal bring grace vnto thine head, & shalbe as a chaine about thy necke. And againe, *Idem. 4.* Heare ye children the fatherly exhortation, and take good heed that ye may learne wisdom. Harken vnto counsell, and receiue correction, that thou maist be wise at the last. My sonne incline thine eare, *Idem. 19.* and hearken vnto the wordes of the wise.

And in the booke of Wisedome it is wrytten: Who so despiseth wisdom and instruction, is unhappie. Saint Paul that elect vessel, would not with silence passe over this place, but would also admonish all children, and would shew them the wayes of obedience, when in the 6. to the Ephe. hee commaundeth children thus, *Fili obedite parentibus vestris in domino, hoc enim iustum est.* Children obey your Parentes in the Lord, for this is meete and conuenient. Honour thy father and mother, which is the first commaundement in the promise, that thou maist prosper, and liue long, &c. And againe vnto the Coll. Children obey your parents in all things, for that is pleasing vnto the Lord. *Collos. 3.*

Saint Peter also is not vnmindfull of this place, saying thus: *1. Petr. 5.* *Adolescentes subditi estote senioribus.* Young men, be yee in subiection vnto your elders. Godly children (which haue any care of their salvation) ought alwayes to haue these holy precepts fixed before their eyes, for they are full of wonderfull promises, they promise vnto children long life, honour, wisdom, & diuers other kinds of blessings.

Theophilus.

By this your godly communication (my good *Theodidactus*) it nowe sufficiently appeareth vnto vs, that vnto godly and obedient children all happinesse whatsoeuer is to be expected: but now would I gladly knowe, what maner plagues and punishments, rebellious, obstinate, and wicked children are constrained to feare, and sustaine?

Theodidactus.

The holy scriptures euerie where doe speake of the maliditions, threatnings and miseries of wicked and rebellious children, and a thousand kindes of evils, as we read in Moses. Deut. 27. Accursed is he which doeth not honour his father and mother. And in Leuit. 27. hee saith, Cursed is hee which doeth not honour his father and mother, and all the people shall say, Amen. And Solomon saith: who so curseth father or mother, his light shall be put out in obscure darknesse.

As blessings are offered of God euerie where vnto obedient children, so vnto the wicked and rebellious plagues and curses are alwayes imminent.

Prov. 20.

The duetie of Children,

Theophilus.

With these so horrible threatnings of God, wicked and disobedient children, are to be restrained from their peruerse kinde of life, vnto the obeying of their Parents: For as there is nothing more true, than these promises made vnto godly and obedient children: So is there nothing more certaine, than those curses and threatnings which God hath threatened to light vpon the wicked and rebellious children at the last, except they bee moued with sorowfull and heartie repentaunce, and that speedely.

Amusus.

Yesterday you promised to declare and shew vnto vs, after what manner Parentes are to bee honoured of their children, and what great obedience is to be required of them, and that not out of the scriptures only, but also you said, you would make the same manifest by the testimonies of the auncient fathers and Philosophers; wherof I pray you discharge your selfe first of those your promises.

Theodidactus.

My good friend *Amusus*, I will with all my heart recite vnto you, and to your childe, those sentences which I collected of late as well out of the monuments of the auncient fathers, as also out of the decrees of the Philosophers. For *Cyrell* saith: *Christianorum prima laudabilis pietas est, vt eos qui nos procreauerunt, honore afficiamus, & labores eorum remuneremus, & omnibus viribus conemur illis otium dare & quietem. Et si enim plurima illis reddiderimus, at certe vicissim illis procreationem reddere nunquam possumus.* The chiefest godlines of Christians worthie to be commended is this, that we honour them which haue procreated & begot vs, and that we requite their paines bestowed vpon vs, & indeuour our selues to the vttermost of our power, to procure their ease and quietnesse. For albeit wee shal be able to requite many things which they haue bestowed vpon vs, yet certainly are wee neuer able to requite againe vnto them our procreation. *Saint Chrysostome* saith: *Tanquam seruus Parentibus tuis inservito: quid enim tantum illis reddas, quantum ab illis accepisti? non enim licet illos procreare.* Euen as a seruant obey thy Parents, for what thing so great canst thou restore vnto them, as thou hast receiued from them? for thou canst by no meanes beget them again. *Liberi grati, ait Basilus, magnas efficiunt parentum laudationes.* Thankful and obedient children, (saith *Basil*) doe procure and accomplish the great praises of Parentes,

Qualem

Cyrellus.

Chrysost.

Basilus.

*Qualem parentibus reuerentiam gratiam, talem in senectute a liberis ex-
petit.* Such due tie and reuerence as thou shewest to thy parents, looke
for the like from thy children when thou art olde. I will also here
vn to adde the saying of Euripides, *Nihil est quod magis decorum & Enripides.
honestum sit liberis, quam si e patre bono nati sint, & genitoribus dignam
referant gratiam.* There is nothing more comely and honest vnto chil-
dren, than if they bee borne of good parents, and that they giue worthie
thankes vnto their begettors, in such manner as the

Theophilus.

You haue recited vnto vs many and notable sentences, concerning the
honour and obedience of children towards their Parents. but before you
recite any more, it shall not bee amisse to shew and declare vnto *Amusus*
& his children more plainly the signification of this word (*honor*) which
is due vnto parents.

Theodidactus.

This worde honor, doeth signifie a true reuerence and lowly-
nesse of heart, for this outward shewe in bailing of the Bonnet, The definition
of this worde
honor.
and bowing of the knee or body, is nothing worth, except there bee
ioyned there withall the inward reuerence of the minde, wherein
godly children doe testifie, that they esteeme nothing more preci-
ous and deare vnto them then the loue and honour of their Pa-
rents.

Theophilus.

Our vnlearned youth haue alwaies supposed and thought, that true
honour hath consisted in the putting of their Cappe, and making of cur-
tesie, and that there is none other thing due vnto Parents: Wherefore
wee woulde bee right glad to heare further of you, what it is to honor
Parents.

Theodidactus.

To honor Parents, is to deeme and iudge honorably of them, what it is to
honor &c.
for that God hath made vs subiect vnto them, for by the determi-
nate will and appointment of God, they are to governe, and we to
obey. And therefore with all our heartes, wee must submit our
selues vnto their wisdom, iustice, iudgement and authoritie. And
albeit they shall sometime offend and erre in performing their du-
ties (as it is the nature of all men) yet must wee pardon, excuse,
and couer their faulces most lovingly and reuerently. For whereas
Saint Paule saith: Honor thy father and mother &c. We requireth

The duetie of children

This one thing of children, that with all their heartes they loue, reuerence, & ayde their parents to the uttermost of their power, and also those to whom their Parents haue committed them, that is to say, Magistrates, Elders, Preachers, Pastors, Teachers, Tutors and such like. Therefore to honoꝝ Parents is not onely to salute them humbly, to speake to them louingly, and to vse them courteously, to put of the rappe before them, to giue them the way and vpper hand in euery place: But also the holy Scriptures doe teach children to obey their parents, to serue them, to feare, loue, honoꝝ, and reuerence them, not only in wordes and outwarde shewe, but in their heartes and mindes also: To folloꝝ their goodly precepts and examples of life: and patiently to take correction at their hands: To make continuall and heartie prayers vnto God for the, and to relieue and nourish their Parentes in case they fall into povertie and decay. And whē they are olde, to guide, lead, yea & beare them on their shoulders if neede require and in all pointes by shewing themselves obedient and good children, to moue their Parents to bee louing and good vnto them.

Ephe. 6

Coll. 3.

Heb. 12. 7. 9.

Prou. 1. 4. 6.

8. 15. 17. &

29.

Theophilus.

These without doubt are no light and easie things which the holy Ghost doeth require of all children. But wherein doeth the chiefest honor of parents consist?

Theodidactus.

In what thinge
the true honoꝝ
of pa. doth con-
sist.

True honour consisteth in this, that we thinke and iudge woꝝthily of our parents, that we regarde them most honoꝝably, that we yelde and giue al reuerence vnto their authoritie and iudgement: that we neuer contemne oꝝ despise them, bee they neuer so poore, olde, and croked, yea, if they did seeme to dote, and were very wayward, to preferre the title and name of Father and mother, before all faults whatsoeuer. Neither to regard oꝝ esteeme what manner of parents, but to reioyce & bee glad that we haue parents. For although thou shalt bee promoted to great woꝝship and honoꝝ, yet oughtest thou to bee thankful to thy poore and base father, to whom next vnto God thou art most bounde for the same.

Theophilus.

As farre as I gather by your wordes, it is no simple honour that is due vnto parents.

Theo-

Theodidactus.
 Say rather there is double honour due to our Parents and Elders, that is to say, both an outward and inward honour: The outward which consisteth in Ceremonies, and outward behaviour, which we attribute unto them, with our louing wordes, gentlenesse, and seruifablenesse: but the inward honour, whereby we loue and embrace them with all our heartes and mindes, and the law of God both require both these of children.

Theophilus.
 Who bee called our parents in the fift commandement?

Theodidactus.
 All are understood by the name of Parents, vnder whose government we live, such are chiefly our naturall parents, then our Magistrates, Pastors, Teachers, Tutors, Masters and Mistresses, and such like,

Theophilus.
 What is contrary to the honour of Parents?

Theodidactus.
 To contemne them, to resist their iudgements and authorities, to offende them, not to obey their commandements though they bee lawfull and honest, and to leaue and forsake them in their need and necessitie,

Theophilus.
 What kinde of men would God haue honoured before others?

Theodidactus.
 God would haue no kinde of men to bee more honoured then our Parents, and therefore hee hath placed that Commandement before the rest of the second table: for there is none that hath done, or can doe so much for vs as our Parents, none that can endure and sustain so great griefes, sorowes, and cares as they, and often doe shedde their teares, with most grievous sobs and sighings for our sakes, wherefore of very right we ought to loue and honour them.

that men are
 to bee honoured
 before other.

Theophilus.
 What fruite and profite cometh vnto the children, by the obeying and honouring of their parents.

Theodidactus.

The duction of Children

Theodidactus

Very great fruite and profite surely, for Euripides saith : *Quis-
quis in vita parentes colit, hic vivus & defunctus dulci charus est.* Who-
soever reuerēceth and obeieth his parents in this life, he is beloued of the
Lord in this life, and shall bee in the life to come. And in another place
hee saith : *Qui cupis esse senex, charos venerare parentes : Quae patri
facies, filius illa tibi.*

Who so desires olde age to see,
must honor parents fame;
For what thou doest to Parents thine,
thy childe shall doe the same,

Theophilus.

As the honor which is due vnto Parents is manifold, so I iudge parēts
are to be honored after diuers maners.

Theodidactus.

You say very truely, for Parents are to bee honored after thre
sortes chiefly, first children shall truely loue their parentes with
all their heartes and minde they shall giue vnto them all high dig-
nitie and reuerence : they shall so esteeme of them, as that no trea-
sure in the worlde ought to bee more deare and precious vnto them.
Secondly they shall honour them with wordes and good maners,
shewing vnto them all kinde of reuerence that may bee, they may
not curse them, nor chat or mutter against them, but rather suffer
them patiently, albeit they bee more waieward, hard, & egar, than
either reason or wisdom both require. Thirdly, they must also ho-
nor them with their laboz, paines & frauel (that is to say) they shal
helpe, relieue and prouide for them, both with their bodies & goods :
and in no wise suffer the to be oppressed with pouertie and miserie
when they growe aged. And children shall doe this, not onely wil-
lingly, but also reuerently, and with great lowlinesse of minde, as
though this duction and benefite, shoulde bee done to God him selfe
(as it is in very deed) & they ought to be most thankful vnto God
which hath thus preferred them to this worship and honour, and
hath made them able thus to perfourme this duction.

Theophilus.

As the honor which is due vnto parents consisteth in many parts : So I
iudge that there be many causes why children ought to honor and reue-
rence their parents, and elders,

Theodi-

Theodidactus.

There bee five principall causes, why children ought to honour their parents.

There bee five causes of honoꝛ
ec.

First, they are to bee honoured and reuerenced, for that God by them hath giuen vs both body and soule.

Secondly, after wee are nowe borne, God by our Parents doth nourish vs, prouide all things necessary for vs, & bring vs vp moze tenderly then the Hen doth her chickens.

Thirdly, they care and prouide that wee may bee baptized, and ingrafted into Christe, and so made the children of God, and heires of his celestially kingdome.

Fourthly, when now wee are growne vp, & that it is time, that wee shoulde know, learne, and vnderstand the woꝛde of God, then the Almighty God by our parents, doth deliuer vnto vs that most pure & excellent doctrine (that is to say) the ten Commandements, the Symbole of Crede of the Apostles, and the Lordes prayer. And besides this, our Parents doe teache and instruct vs in good maners, and such lowly & gentle behauiour: to the end wee might become such, as with whom all honest and godly men would gladly haue their conuersation.

Lastly, they do teach, or cause vs to be taught, som handicraft, Science, Trade or Occupation, wherewith wee may honestly get our liuings in that state & condition of life, vnto the which it shall please God to appoint vs: by them wee haue our Countrey, then the which nothing is moze swete or deare vnto vs: by them wee inioy the benefite of the lawes of our Towne, Citie, & Common Wealth, then the which nothing is moze to bee obeyed: by them wee receiue and inioy our Patrimony and inheritaunce, then the which nothing is moze to bee wished: Finally, what is it that wee doe not receiue by their meanes? So great paines and labour haue they in bringing vp their children, in framing, forming, teaching, nurturing and adorning them, that they are not able fully to persourne their duties, woulde they neuer so faine: And these be the chiefest causes, why God doth commaund vs to honour our Parents. Therefore vndoubtedly they are very wicked children, which do not this (as much as they possible may) seeing they receiue so great an heape of benefites from their Parents.

The ductie of Children

Theophilus.

My good *Theodidactus*, hitherto you have instructed vs, that parents are not slightly to bee honored: but also you have added heereunto, that they are reuerently to bee honored, with great submission and lowlines of minde, and to whom children ought to bee obedient, not as to men, but as to God himselfe. These things are not as yet sufficiently vnderstanded of these children, wherefore you had neede to explaine and make manifest the same vnto vs more plainly.

Theodidactus.

Although this sentence hath no scruple or doubt, yet with all my heart wil I gratifie these young ones concerning this thing: there is a like saying of *S. Paul* touching seruants, to whom the Apostle speaketh after this manner: *Seruants obey your bodily maisters, with feare & trembling, in y^e simpleness of your hearts, as to Christ himselfe, not with the eye service as pleasing men, but as seruing the Lord Christ.* And if seruants ought to obey their maisters, as the Lord God himselfe: ought not children much more to reuerence and obey their parents? But to the ende that these thinges may be the better vnderstood, I will vse a similitude for the better capacity of children. Euen as the chiefe maister comitteth his schollers vnto his vssher, to teach, guide, and gouerne them in his absence, to whom they owe the like reuerence for the time as to their maister. And as the vssher doth sharply punish and correct their disobedience if they offend, so doth y^e Lord God greuously punish those children which do not obey their Parents: for he hath appointed parents to be his vsshers in his stead: for the training by and instructing of children. Now God is the chiefe workmaister & vssher, & the parents are but meanes and instruments, by the which god worketh these things. Therefore parents are to be honored, loued, & obeyed, because God will haue it so, who punisheth rebels, not as contemners of men, but as railers of his will & high maiestie, wherefore I woulde haue good children heereby admonished, least that they suffer themselves to be drayne of the Diuel into the sinne of disobedience and rebellion.

Theophilus.

You giue vs very wise and godly counsell, but wee knowe that there is so greate malice ingendered in the mindes of children, that they fall

very

*Ephes. 6.
Coll. 3.*

Parents are
Gods vschers in
earth.

very often into this sinne of rebellion. What remedie therefore doe you thinke meete to be applied to this unhappinesse and crookednesse of nature so viciate and defiled.

Thecodidactus.

I Iudge no remedie to bee moze effectuall for this purpose, then if they set befoze their eyes the feare of plagues & punishmentes, and that by this meanes they may bee bzideled, and restrayned fro these rashe assaultes and giddie attemptes and that they accustome themselves to loue and cherish discipline, that they may be obedient to their parents, and to all polittike gouernment. And let them assure themselves that God will punish their pride, their malapertnesse, and contempt of discipline, as we see in Caine, which is accursed. In the sonnes of Samuel, and Heli, Absolon and Siba which moued sedition against David, and therefore were destroyed. It should bee very profitable vnto young men, if they woulde consider these horrible examples in histories. For it is certayne in the whole lawe there are added promises of rewards, which are bestowed vpon the obedient, as is to be seene in Tobia which was blessed of his father, in Iesu the sonne of Mary which was subiect to his Parentes, and obeyed them euen to the death. And in John and others innumerable of godly children. And there are also added vnto the lawe threatnings of plagues and punishmentes, which the Subbozne, wicked and disobedient children shal feele, that haue contemptuously disobeyed their Parents. For it is written: A collusion, disobedience and rebellion, receiueth iust recompence of such hurte and damage, which thing at this day, manie young men haue assayed and proued to their greate shame and confusion: which haue contemned the obedience of Parents. Euen as it happened vnto Esau, which bered his Parentes in marrying vngodly wiues, which intreated their Father and mother in lawe very contumeliously despitefully and contemptuously. And he himselte also taketh vpon him in his fathers house to commaund most malapertly and proudly, and expelled his brother Jacob, for whom he lay in waite to haue murdered and slayne: neyther doth he feare punishment nor regardeth the threatnings of God, but contemneth his fathers admonitions, and therefore he is accursed.

Disobedient
children are ac-
cursed of God.

But on the contrary part Jacob both reuerenceth his parents, *Jacob.*

The ductie of children

and loueth his brother : for he feareth the iudgement of God, & punishment that might therof ensue. And agayne also he knew & considered y^e rewards which were promised for well doying, therfore he doeth his dutie, that hee might call vpon God with a good conscience. Furthermoze also he acknowledgeth that God hath care and regarde vnto corporall blessings, and therfore prayeth vnto **G O D** and desireth that he might be defended and ayded against his brother, after this manner both he exercise his faith and invocation, whiles he studieth by all meanes possible to comfort and appease the sorowes and griefes of his Parentes, & at the last giueth place to his brother: Therfore he enioyeth great rewardes at Gods hand, he is instructed and defended in a wonderfull manner, preserved & enriched amongst his very enemies, that being olde, he saw his sonne Joseph in flourishing most prosperous state, which to him was no little ioy and comfort. Let children weigh and consider these and such like examples, and let them learne vndoubtedly y^e God hath great care of them, & that he will bestow vpon them many corporall blessings for performing their duties towardes their Parents, Magistrates, Maisters, & Teachers: Let them also consider and call to their remembraunce what greates paynes and cares Parentes haue had in their education, and what true loue they beare towardes them, and what greates benefites shall redounde vnto them by their godlie education and instruction. For these and such like blessings, let them acknowledge themselves to be thankfull. And let them knowe that **G O D** doeth punish the vnthankfull as sayeth Solomon : *Non recedet malum a domo ingrati.* Plagues and punishments shall not departe from the house of an vnthankfull person. Also let all godly Children and young men studie to followe the Patriarche Joseph, and by his example learne to honour their Parentes : Who when hee was solde into Egypt, and afterwarde by Gods prouidence promoted to great honour, and high authoritie, so that hee was the very next vnto the king, how did hee prouide for his father Jacob, doing for him very honozably to come to him into Egypt, where he had great entertainment of the king and enioyed the pleasures and blessings of the lande, after wards when hee was dead, with what great pompe & renome did he carrie him forth thence into the land of Chanaan, there to be buried with the Fathers the Patriarkes :

The

Joseph.

The 16. 17. and 18. Chapters of Genesis doe sufficiently declare: That noble and worthie King Solomon gave place to his Mother, and reuerencing her, set her in the kings Seate and Chaire of estate next vnto himselfe.

Theophilus.

They are worthy & notable examples truly, which if our youth would begin to immitate & put the like in practise, O howe happy & blessed should they bee. But I pray you proceed to shewe vs the rest, that our children which cannot be wonne with precepts & good counsel, may yet suffer themselves to be withdrawn by these and such effectual examples.

Theodidactus.

The Rahabites most constantly obserued and kepte the preceptes of their Father Ionadab, neyther would they suffer themselves to be drawne from their obedience, with any wanton or flickering inticementes, therefore they heard this ioyful voyce: for that you haue obeyed the commaundementes of your father & haue kept al his preceptes, & haue done whatsoeuer he commanded you, thus saith the Lord Zebaoth the God of Israel: There shall not a man sayle of the stocke of Ionadab the sonne of Rehab to stand in my sight all the dayes of their lines.

An example of the Rahabites.

Hierom. 35.

Isaack readie to bee slayne and offered vp in Sacrifice, willingly obeyed his father Abra.

Gen. 22. 37.

Ioseph obeyed his father Jacob, & went to his brother, who notwithstanding he knew to be maruellously offended & angry with him.

Abel was a godly & obedient child, & did the things which he knew were wel pleasing to his parentes Adam & Eue. God helde him alwayes in his sight, and hee walked diligently in the preceptes of God: Wherefore both he and his sacrifice pleased God.

Sem and Iaphet obeyed their father Noe, and were blessed. But

Gen. 4.

Cham which derided his father being naked, was accursed. Isaack because hee obeyed his Father with all his heart, obtayned the blessing of his seed vnto his Father Abraham. But Ismael because hee rebelled against his father, was reiected. Let godlie Children consider these thinges, and take heede that their portion bee not with Caine, Cham, Ismael, Esau, and such others, which haue purchased vnto themselves the eternall curse and malediction of God, so that they would not obey their Parentes: But let them

Examples of disobedience.

The duetie of Children,

Examples of obedience.

rather folloiw the examples of these godly ones Abel, Seth, Sem, Iſa-
pher, Iſmael, Iacob, & others, which foꝛ their obedience haue obtained
euercasting felicity. Furthermore if we diligently search & reade ou-
uer y^e hystorics of the holy scripture we ſhal find that mē of al ages
which haue not obeyed the godly & wholeſome admonitions of their
Parents and elders, haue been horribly puniſhed of God.

Gen 19.

Loth very louingly & friēdly admoniſhed the Sodomites to ſoꝛſake
their wickednes, but becauſe they woulde not obey his voyce, they
perished with fire. Also Lots wife ſoꝛ that ſhee woulde not hearken
to the counſell of the Angell, but looking backe was turned into a
ſalt ſtone.

Gen 37.

Iosephes bꝛethꝛen ſoꝛ that they woulde not followe the coun-
ſel of their bꝛother Ruben, that they ſhould reſtoꝛe and deliuer their
bꝛother Ioseph to his father, they ſel into great danger.

Iudith 13.

Holophernes contemned the counſel of Achior, which he had giuen
him, that he ſhould deale without tyꝛanny, he himſelfe was ſlayne,
and his hoſt put to flight.

3. Reg. 12.

Rhoboam, ſoꝛ that he lightly regarded the wholeſome counſell of
the elders loſt his kingdome.

Hierom. 41.

Godolias, becauſe he deſpiſed the counſell of Iohannan, was killed
of Iſmael.

Dan. 4.

Nabuchodonozor, reſuſing the counſel of Daniel, that he ſhould re-
ſtꝛaine his ſinnes with almes and other godly exerciſes, was tur-
ned into a beaſt of the wood.

Mach. 5.

Ioseph and Azarias not regarding the counſell of Machabeus, and
willing and deſirous to get themſelues a name, loſt both the name
and the thing they hoped foꝛ.

Mach. 9.

Machabeus hauing with him 800 men, & his aduerſaries 2000.
whē he was aduertised of his fellowes, that hee ſhould not fight a-
gainſt them, following his owne wiſedome & pollicie, perished in
the ſame warres, and the reſt toke their flight.

Pilate, ſoꝛ y^e he would not his wiues admonitiōs & counſels con-
cerning y^e reſtoꝛing of Chꝛiſt, but reſuſed her good admonitiōs, ſin-
ned very gricuoſly, in iudging Chꝛiſt vnto death being innocent.
Behold now if they which would not obey the counſels & admoni-
ons of the holy Patriarkes, Pꝛophets & other holy mē, were puni-
ſhed with ſo great plagues, & haue perished ſo horrible: I pray you
what great euilles, what greates calamities, miſeries and plagues
are

are like to fall vpon them, which doe contemne and reiect the most goodly and necessarie admonitions and counsels of Parentes, yea, and with disoaine do refuse to heare them, and make no reckoning or account at all of their wordes:

Theophilus.

To heare the counsels and wholesome admonitions of the aged, it is not only profitable, but also verie necessarie.

Theodidactus.

But to contemne them, is surely a most pestilent thing, and extreme madnesse. For seeing that our life is verie short, the wisdom and experience of thinges is to bee learned of our auncientes and elders. For the authoritie of elders is an holy thing, and to bee had in great reuerence, wherefore it is wrytten: *Coram cano capite consurge, honora personam senis, & time Dominum Deum tuum.* Thou shalt rise vp before the hoarehead, & reuerence the person of an old man, and dread thy Lord God: What is to say, the Lord is to be feared and reuerenced in the elders. For it is a young mans part in whō there is any signe of good towardnesse, to esteeme & counsell of his elders and to follow it. For hee that learneth of young men, to whō is hee likened I pray you? *Nempe ei qui edit vnas immaturas, & bibit vinum de torculari suo.* Verely vnto him that eateth vnripe & sowre grapes, and drinketh wine out of his winepresse: But who so learneth of his elders, *Similis ei qui edit vnas maturas, & bibit vinum verum.* Is lyke vnto him that eateth ripe and pleasant grapes, and drinketh olde wine. I would therefore aduise all young men, that they ioyne them selues with the aged, and follow their goodly counsels & wholesome documents. Bias the Philosopher an Heathen man, teacheth y^e old age is to be honoured, saying: *Non est contemnenda senectus ad quam omnes peruenire cupimus, sed diligenda, observanda, plurimumq; ei deferenda.* Old age is not to be contemned, to the which we all desire to come, but to bee beloued, reuerenced, and to giue great auctoritie and regarde vnto it: Wherefore let vs hearken vnto old men, & giue all reuerence & honour vnto them, neither let vs depart from their sides, whose steps let vs follow for their great experience of thinges, for their great wisdom & knowledge, let vs vse their counsell, delight in their studies, that we may haue the sight of them, which may feare vs fro vices. *Illi (inquit Diuus Ambrosius) erunt vitæ nostræ testes simul & magistri, ab illis percipiemus viuendi normā, loquendi modū, virtutū omnium disciplinā.* *Ambrosius.*

They,

The duction of Children,

They (saith Saint Ambrose) shal be witnesses of our liues, and also teachers vnto vs, from them we shal perceiue the order to liue, the maner to speake, the discipline of all vertues. And this may seeme true to all men, for that they haue had great experience in many things, they remember many things, they are also for the most part wiser, and more apt to giue counsell, and to gouernment in all thinges whatsoever.

Theophilus.

There are many thinges nowe spoken of you, verie wel and wisely of the honour and obedience of parentes, but as yet these children doe not vnderstand thoroughly what this word obedience meaneth: wherefore I humbly pray you, that you would also vnloose this knot vnto vs, and resolve vs of this doubt, and other thinges which seeme to appertaine any thing to the knowledge of the first commaundement, vouchsafe to declare more plainly vnto vs.

Theodidactus.

Nothing more willingly. Obedience in the scriptures generally is greatly allowed and esteemed, and chiefly that, wherein Parentes are to be honoured and obeyed: which the olde fathers notably, haue called the mother of all felicitie. And Samuel saith: *Obedientiam meliorem esse victimis*. Obedience is better than sacrifice. Obedience is a great good thing, and contrariwise: disobedience is a wicked and outrageous euill. A disobedient sonne (saith a certaine man) is a cruell murtherer of his Parentes, for that there is no sorrow or griefe in the whole course and life of men greater, than that which ariseth of the calamitie and wickednes of children, such as was of our first Parentes or of David. Let children consider of these thinges, that it may increase in them a greater and more diligent care of obeying than heretofore.

Bernardus.

Saint Bernard commendeth this verie worthily, saying thus: *Obedientia qua maioribus præbetur, Christo exhibetur*. What obedience soeuer is shewed vnto our elders, is exhibited vnto Christ: Pay rather hee saith: what thing soeuer man doth commaund in the stead of God, that is not directly against the worde of God, the same is altogether to be receiued, as if God had commaunded it. *Parentes sunt vicarii Christi, ergo non spernendi, sed honorandi*. Parents are the Vicars of Christ, therefore not to be dispised, but to be honoured. For who soeuer contemneth the Vicar, contemneth him that pla-

ced

red him. *Basilius Magnus* teacheth, that *Iesus Christ* was obedient to his mother *Mary* and *Ioseph*, euen in verie small thinges, as in fetchyng of water, and bearing of his axe and such like, and thus he cryeth out: *Example* worthy to be immitated, *A* wholesome document: *Excellens Dei filius obedit homini, propter hominis salutē, & homo non vult obedire propter Deum & suam salutem.* The excellent Sonne of God obeyeth man, for mans health and saluation, and man wil not obey for Gods cause and his owne saluation. Ah, woulde to God all childezen out of this, woulde vnderstand the honour due to their Parentes, out of this I say, that they haue Christ their Captaine and guiber of their dueties, when they treade in his steppes, and execute their dueties prescribed by their Parentes. Moreover also this ought to incite and stirre vp all childezen exceedingly to the obedience of their Parentes: when they heare the whole obedience of the fift commaundement to haue bene sanctified and consecrated by the childe *Iesus*. But now we must come to the declaration of the fift commaundement, in the which, if these childezen of *Amusus* will shew them selues willing and attentue, they shall adde vnto mee the greater quicknesse of spirit and minde in the declating and opening of the same.

Basilius.

The exclamation of *Basil.*

Liberi.

Reuerend Maister Doctor, we yeeld great thankes vnto you, for that you doe admonish vs so godly and louingly, And if you wil haue vs doe any thing, commaund it freely, and you shal finde vs readie to doe it, and wee wil shewe our mindes vnto you in the expounding of this thing, not only willing, but also attentue and vigilant, euen as our Lorde God shal giue vnto vs the measure of his spirite.

Theodidactus.

This worde (honour) comprehendeth two things, as it is laide before, an inward & an outward reuerence. Therfore y^e first hono^r (which is commaunded here) is to knowe the things them selues, (that is to say) that we block, the ordering of a family or household, and polittical gouernment, were instituted & ordeined of God, and by his aide and mightie power preserved, & that in these ordinaunces the presence, wisebome, godnes and loue of God doeth shine towards vs, & acknowledging these benefites, we ought to render humble thanks to God the Autho^r, & beseech him to preserve & defend vs, from our aduersary the *Deuil*, the mortall enemy of man-

A declaration of the fift precept or commaundement.

The duetic of Children,

kinde, which goeth about by all meanes hee can possibly deuise, to dissolue & breake this swete & pleasant harmony. Vnto this degree of honoꝝ belongeth preaching oꝝ celebrating of these things: That the youth may learn, that they come frō god, & accustom theselues, to make their humble prayers & supplications vnto God, y he will vouchsafe to pꝛeserue these his owne oꝝdinaunces and giftes. And it is the part & duetic of a thankful minde, willingly to obey foꝝ gods cause, to beware of wicked & lewde examples, & of giuing occasions to sin, whereby god oꝝdinaunces might be dissolued & broken, & the lawes vtterly ouerthrowne & peruerred, & to conclude, by all possible meanes to pꝛeserue & defend these things so needful & profitable.

The other part of honoꝝ cōcerneth the persons (to wit) Parents, Magistrates, teachers, & whosoener haue any gouernment ouer vs, There is a great unlikenes of these things. But yet all men ought to folloꝝ this rule & platfoꝝme. Parents & other gouernoꝝs ought to be a liuely lawe, (that is to say) the pꝛeseruers & maintainers of the diuine law. Foꝝ who doth not vnderstād that these persons are to be loued & honoꝝed, by & thꝛough whō God doeth impart so great benefitts (to wit) true religiō, godly lawes, iudgement, & peace vnto mankinde: Such gouernoꝝs were, Moses, Iosua, Samuel, Dauid, Solomon, Iosephat, Ezechias, Iosias, Cyrus, Cōstantinus, & Theodosius. Therfoꝝe there is an honour that doth behold & respect the persons, to acknowledge this also the gift of God, to haue parents which do truly pꝛefoꝝme their duties: foꝝ the oꝝdinance it self oꝝ lawes without a kēper, pꝛeseruer, & one to see the same executed, are verie weake and of no foꝝce, as saith that Grecia: *Validares lex est, quā principem habet*, The law is a strong & forcible thing, when it hath a Prince or Gouernor. And because the pꝛeseruatiō & maintenance of his owne oꝝder, is acceptable vnto the Loꝝde God, the degrees oꝝdeined of him, ought also to be kept inuolable of vs. Therfoꝝe this shalbe y sum, that whosoener the Loꝝde hath set to rule ouer vs, wee doe receiue them, enterteine & honoꝝ them, both with obedience & thākfulnes.

Liberi.

Oh immortal God, how godly and wholsome things do we now heare concerning the honouring of Parents, of whom there hath been no mention made to vs at any time, It is our partes and duties therefore to pray vnto God, that these so godly precepts, and necessarie doctꝛines do neuer slip out of our minds, And for that the Lord God hath now put this good thing

The ende of the
fift pꝛecept.

thing into our mindes, that we should heare you now more willingly than heretofore: we beseech your humanitie & curtesie, that you wil vouchsafe to shewe and declare vnto vs all other things touching the honour of Parents, and chiefly the loue of our elders.

Theodidactus.

Plato albett an Ethnick teacheth, saying: *Parentes senio confectos pro magnis thesauris habendos esse, & amandos.* Our Parents being verie aged, are to be accounted for great and excellent treasures, and to be beloned. Cicero reciteth the cause wherefoze we ought to loue them.

Plato.

Ideo inquit parentes charissimos habere debemus, quod ab his vita, patrimonium, libertas, ciuitas tradita est. Therefore saith he, ought wee to esteeme our Parents most deare, for that, we receiue from them life, patrimonie, libertie, and our Citie or countrie. Seneca saith, *Parentes non amare impietas est, non agnoscere insania.* Not to loue our Parentes is great impietie, not to acknowledge them is madnesse. And S. Augustine saith: *Caninum est Parentes non agnoscere.* It is the nature and propertie of Dogges not to acknowledge our Parents. And if it be a dogged nature not to acknowledge them, it is much moze brutish to offerd them, to hurt, beate, and offer iniurie vnto them, as there be some such in the worlde (the moze to be lamented.)

Seneca.

D. August.

And Saint Ierome saith, *Meretur cecitatis subire supplicium, qui toruo vultu parentes despexerit.* Hee deserueth to haue his eyes put out, that shal looke vpon his Parentes with frowning countenance. And Aristotle saith: *Qui dubitat utrum oportet deos venerari, aut parentes honorare, non indigit ratione, sed poena.* Who so doubteth whether he ought to worship the Gods, or honour his Parentes, hee wanteth not reason but punishment.

Aristo. 3.

Topicorum.

Theophilus.

This obedience, this loue, and this honour of Parents, hath it alwaies bin had of such price euerie where, in all ages, and also amongst the *Babarians*, wicked & vngodly Gentiles: Certes, if you can proue that by some example or worthie testimony, you shal procure and incourage exceedingly these children of *Amusus*, vnto the honour which they owe to their Parents.

Theodidactus.

There is nothing moze easie, for one Aelianus declareth & plainly affirmeth, that there was neuer any natiō or countrie so vnciuill nor so brutish, amongst whō the honoz of parēts hath not bin had in great estimatiō & price, but they haue shewed theselues thāktull to their Parents,

The duetie of Children,

Wonderfull
loue and hono;
shewed vnto
Parents.

An example of
Aeneas.

*Valerius
max.*

Of the daugh-
ter that nour-
ished her mo-
ther in prison.

Parents, as we may learne by the example of *Aeneas*. For, after that Troy was taken of the Grecians, they hauing some compassion of the miserie of the captiues, published a common cry through out all Troy, that euerie one of the free Citizens shoulde carrie away with them some one thing whatsoever they liked best. *Aeneas* as *igitur ceteris neglectis Deos penates exportabat*, Whereupon *Aeneas* highly regarding al other thinges, tooke with him his household Gods. The Grecians perceiuing the godlines of the man, with great ioye permitted him also to take with him some one other iewel among all his possessions whatsoever hee would. *Ille patrem annis & senio confectum sublatum in humeros portabat*. Hee with speede hoisteth vp vpon his shoulders his good olde father well stricken in yeares. They being wonderfully astonied at this his fact, left also vnto him all his possessions, confessing, that such as shewed such pitie both towarde God and men, and so louingly reuerenced their Parents, shewed them selues the greatest and most placable friends to nature that might bee. A lyke example is also recited of *Valerius maximus*, in this wise: The Pretor sitting in iudgement, deliuered vnto one of the *Triumviri*, a noble woman condemned to death to be executed in the prison. And when hee had sent her vnto the keeper of the prison, hee being moued with pitie and compassion towarde the woman, did not forthwith execute her, but permitted her daughter to haue access vnto her mother, hauing great regard (as hee thought) that hee should bying nothing vnto her for her nourishment and preservation, that might prolong her life, supposing that so within a litle while shee should famish & pine away. And when many dayes were now past ouer, and the woman yet liuing, hee musing with himselfe what should be the cause, that shee was sustained so long, watched her daughter now more narrowly than befoze, at the last hee espied the daughter giuing her mother sucke of her full breasts, which shee had prepared for the same purpose, alwayes against her coming thither, which so rare & wonderfull a spectacle when hee beheld, hee coulde not chuse but make the *Triumvir* priuie thereof, and hee went and shewed the Pretor, and the Pretor opened the matter vnto the Consuls, who graunted vnto the woman remission and pardon for her fact befoze committed, and highly commended her for nurturing and bying up so naturall and louing a daughter.

And

And to the ende that children might be the more excited and moved to the love of their parents, I will shew you another rare example. There is in the region and countrie of Scicilia the mountaine Aethna of an unmeasurable bignesse, which burning with continuall fire, casteth out such fiery flambes, and bloweth out such burning stones, with such violence and forcible maner, by means whereof the neighbours there aboutes bordering, susteine no litle losse, hinderance, and perill. It chaunced therefore (in the 3510. yere of the foundation of the worlde, after the Babilonick delivrance) that this Mountaine threw forth such forcible and mighty fiers, that the Citie Carhana was burnt and consumed to dust, as witnesseth Pansania, saying: *Et arderent arua, sagitta, & militum in ingera cum dominis, silva collisq; viriditas. Adhuc quisq; quod sibi charissimum esset, conarerat ex incendio asportare, &c.* The corne fields a thousande acres with their furniture, together with the owners, the greene woods, vallies, and hilles were quite consumed and burnt to dust. So that whatsoever any man had, that hee esteemed, hee did his best to conueigh and carry it out of this dreadfull and raging fire. Where were dwelling in the same Citie two brethren (to wit) Philonius and Callias, which leauing golde, silver, precious stones, and all other Jewels whatsoever: took vpon their Parents vpon their shoulders (being now aged, and therewithall so weake and feeble, and therefore not able to helpe them selues) deliuered them from the rage of that furious fire, to the great admiration of the beholders.

Aethna.

An example of
Philonius &
Callias.

Thus were they deliuered, even as the people of Israel in the red Sea, or the three brethren in the hot burning Duen, whom Daniel spake of at large, to the great prayse of Almighty God. And if these naturall affections of the Ethnicks and Heathen men, which do these things without faith, and the true knowledge of God, are to bee liked and allowed, how much more of Christians, which are baptized in the name of Iesus Christ?

A like thing happened of one Cymon an Athenian, whose love and pietie towards his Parents was so exceeding great, that the Lord God rewarded him wonderfully for the same (that is to say) with prosperitie and long life. For when his father Miltiades for the money which he had borrowed out of the common treasury, was cast into prison, there to suffer famishment except he could pay the debt

Cymon.

The duetie of children

and hee nowe almost pined and withered away. Cymon to the end that hee might nowe deliuer and redeme his father, besought the Magistrates, that hee might bee kept in prison in the stead of his father, untill hee could pay those thirtie thousand crownes into the treasure (for so much hee ought). Cymon was receiued into prison, the father was set at libertie, who not long after died, heere (to mans iudgement) Cymon was like to perish for the loue he bare to his father. At the last a certaine famous and worthie Citizen being very rich tooke to wife the daughter of this Miliades, who payd the money that was due for Cymon his brother in law, and so deliuered him out of that calamitie, perill, and misery. There is no doubt but that it was Gods prouidence, that Cymon shoulde bee deliuered. For by this example, God would thewe himselfe according to his promise, to render vnto obedient and louing childre the rewarde of their godlinesse, albeit they be strangers from the Christian faith.

Theophilus.

What childe is he, with so hard and adamant an heart, which cannot be moued and mollified with these examples? But there is one thing that I would faine heare of you, whether this obediēce, taketh place euery where without any difference, and that it is due to parents in al things?

Theodidactus.

I woulde haue you to expresse your minde somewhat plainer, for I doe not well vnderstande what you meane by this your demaunde?

Theophilus.

That I may expresse my minde more simply vnto you (reuerend Maister Doctor) this is the thing I would be glad to know and vnderstand of you, whether we ought to obey parents, magistrates, tutors, maisters, and teacher, commaunding wicked and vngodly things, or not?

Theodidactus.

Surely it is a very good question, and very meete for these children, or rather all men of what state and condition soeuer they be, I will therefore willingly moze at large declare the same for these childrens sakes. First euery man ought to knowe, that the precepts of the first table are to be preferred before the last. Wherefore if parents, maisters, or magistrates, woulde dyne the

from

from the worde, or true worship of God, and force and compel thee vnto vngodlinesse: thou shalt answer with Saint Peter. *Oportet Deo magis obedire quam hominibus*. Wee must obey God rather then man.

There is writtē a notable example touching this thing, of one Mauricius, which was sent for vnto his king & soueraigne Lord, at a certaine time, who would haue had him a captaine against the Christians, answereth him after this maner in few wordes, O King, you shall haue mee ready in what thing soeuer is, or shall bee needfull, and you shall finde mee very willing, but in this businesse (O king) I owe more duetie vnto my God, then vnto thee being king.

And example of
Mauricius.

Rachel against her fathers will, stole his Idols, and hid them away very warily. Saint Augustine saith: *Amandus genitor sed praeponebatur est Deus*. Our father is to be beloved, but yet god is to be preferred before our father. And the 70. Psalm teacheth, & in this thing only a childe ought not to obey his parents if they shall commaund him any thing against God: but where the father commaundeth that which is not against god, hee is to be obeyed euen as God, because hee hath commaunded thee to obey thy Parents. Cyrill saith: *Necessarium esse liberos patribus cedere, sed ubi virtutis ratio cogit, ibi Deus honoretur, ipsiusque amor naturalis amorem parentum vincat*. It is very necessarie that children giue place to their parents. But whereas the regarde and consideration of vertue compelleth them there God ought to be honoured, and the loue wee owe to him, ought to vanquish and overcome the naturall loue of parents. D. Hieronimus ad Heliodorum ita inquit: *Tam diu sanguinis copulā in illis agnosce, & ius illis carnalis propinquitatis persolue, quam diu ipsi tecum creatorem suum agnoscunt & honorem illius illasum obseruant: quod si à Deo te abducere, aut contra Dei voluntatē te impellere ceperint, desertis parentibus Deo te cōiunge*. S. Ierome vnto Heliodorus writeth after this maner, So long acknowledge thou the coupling of sanguinitie in the, & accomplish the law of carnal propinquitie to the, as long as with thee they acknowledge their Creator, & do keep the honor of the pure & vncorrupted; but if they shall once go about to withdrawe thee from God, or to move thee to doe any thing against the will of God, leaue father and mother, ioyne thy selfe to God. *Solum est pietatis genus, sic in Parentes esse crudelcm*. It is the only true kind of godlines, so to be accounted cruel towards our Parents.

Gene. 31.
August.
Psal. 70.

Cyrillus.

Hiero.

The duction of Children

He saith in another place, *Honor a patrem, sed sine a vero patre non separas, tam diu tu sis sanguinis copula, quam diu ille summi nominis creator.* Honor thou thy father, so that he doth not separate thee from thy true father, be thou so long of his kindred & sanguinitie, as he shal acknowledge his Creator.

Theophilus.

What shall children doe, if they haue poore, simple, & feeble parents, not of the quickest wit, of base stocke and kindred, and yet crabbed and very wayward, are they also compelled to honor, loue, and obey them in all things?

Theodidactus.

I thinke you doubt not of this point, yet for the good wil I beare to Amosus and his children, I will declare & open vnto you what soever may seeme to appertaine to this purpose, if so be now I can call to my remembrance, those things which heretofore I haue read in good authours concerning this matter. Although Parents be neuer so poore, base, simple, feeble, &c. They ought not for any of these causes to be destitute and spoiled of the honor given them of God: for they ought not to behold their person (to wit) what manner men they be: but here the will of God only is to be obserued and regarded, which hath willed and commaunded it so, which also to this his commaundement, hath added a promise, farre more excellent then all the riches in this worlde: For who so doe truly and vnfainedly honour their parents, there are promised vnto them of God in this worlde, long life, peace, health, and happy, and prosperous successe in all thinges. But contrariwise, who so resist the diuine worde of God, an unhappie life, and that very short, is ready to fall vpon them by and by, because they haue disobeyed the Lord of life. For these stubborne & rebellious wretches, are vtterly forsaken of God, and so become thieves, robbers, and murderers, to their owne shame & confusion. For with great disdain and hatred they contemne the good and godly instructions of Parents, and wil not suffer any correction or chastisement, and so it often chaunceth that these varlots come very selde vnto mature and ripe age, but are cut off before their time. Neyther be they so happy, as that they fall into the handes of the hangman, whereby they may haue time to repent them of their former lines, but being overcome with drunkennesse and riot, beaue themselves

The persons of
pa. are not to be
respected but
the will of God
is to be conside-
red.

selues in such ruffianlie maner, that in their desperate frapes,
they dye of the swoorde, or by some other misfortune, are slaine, or
els by fier or water doe miserably perish. As in the children of He-
li and in Absolon, with many others hath bene scene. *S. Gregory* *D. Grego.*
hath left vnto our memozy a horrible example of a certaine disobe- *A horrible ex-*
dient childe, which of a wicked spirit was caught out of his fathers *ample of a child*
lappe, and in his sight tozne in peeces and destroyed: Whereof let *gc.*
children learn to feare and loue the Lorde God, and to honoz their
parents, & not contemn them although they be neuer so poze, way-
ward, or defozmed. Let them also keepe in memozy the horrible ex-
ample of Dathan and Abiron, which for resisting the Magistrates
were swallowed by quicke & thzowne into Hell. The wayward, *Num. 16.*
nelle & wzabbednelle of parents, doth not discharge the fist coman-
dement, as witnesseth *S. Peter*, saying: *Non solum bonis, sed etiam*
discolis obedite, Obey not only your good and wise parents, but also your
wayward & foolish parents. As also the Prophet Baruch saith. *2. Vult*
Iudeos malis & impiis obedire. God would haue the Iewes to obey their
wicked & vngodly parents, as hath bin said befoze. Moses doth not say
honoz ye, your good, wise, & rich parents, but speaketh simply with-
out any distinction or difference: *Honora parentes*. Honor thy parents.
But when God at any time sendeth wzabbed, wayward, and hard
hearted parents, this chaunceth for our sinns & wickednes: For it
maketh no matter to vs, whether they be wo:thie or vnwo:thie,
noble or base, rich or poze: for what maner parents soeuer they be
yet not without the great prouidence of God they are our parents.
But who so thinketh that decrept & doting parents are not to be ho-
nored and reuerenced. Let them heare now a notable example and
wo:thie to bee remembred, of a certaine housholder, which had an *An example*
olde father decrept and bowed together with age, and therewithall *worthy to be re-*
doting and very childish againe, so that when the meates & things *membered of an*
were set vpon the table, he would by and by overthzow the dishes *olde man,*
and posses, & pouze out the pottage vpon the table, to the great an-
noyance of the guests many times: but whē this had chanced thus
very often, h housekeeper his sonne begā to disdaine therat, & to take
h matter graeuously, & studied which way he might find a remedy,
for this trouble, & at the last he deuised a trough or hollow thing to
be made of wood, whereout he might eate his meat: And whiles the
thing was in making & preparing, the young sonne of this houshol-

The duetle of children

der, began to reason with his father, & deuhaunded of him to what vse that shoulde serue (so) hee knewe very well his father had no swine to fede therein: his father answered: that hee had made it so; his graundfather, that henceforth he may dine and suppe out of the same: Then the litle child asked his father againe, saying after this maner. My good father, when you shalbe as old as my graundfather, shall I be compelled to make such a hogges trough for you also: which wordes so soone as his father heard, he was exceedingly astonished, and began to sigh mernellously, and straight way with great sorrow of mind, hee threwe from him the trough very disdainfully, and began to bethinke with himselfe what that child the question shoulde meane, & rightly wayed and considered with himselfe vnto how many great miseries and calamities mans life was subiect in so much as after that, he ever gaue great honoꝝ & reuerence vnto his old father, and neuer was offended after that, with the mad & dotting pranches of his father so long as hee liued.

Theophilus.

Alas, there be not only amongst vs disobedient & rebellious children, but also selfe willed, proude, and very stubborne, what shall become of such, or howe are such wont to die, for the moste part, I woulde bee gladd to heare.

Theodidactus.

Children which doe not willingly obey their Parents, fall into the most greuous iudgement and wrath of Almighty God, & for y^e most stubboynly they do disobey & resist their parents commaundements, at the last they are compelled to obey the hangman, w^h they will they, or els by some other kinde of Tragical death, they ende their dayes miserably as is aforesaid. As a number of examples do witnesse, as this in the 4. booke of the kings. 2. the scripture sayth: Heliseus went vp into Bethel, and as hee passed on his way, the litle children came out of the Citie and derided that good olde man, saying: *Ascende calue, ascende calue.* Get thee vp thou bald pate, get thee vp, who looking backe seeth them, and curseth them in the name of the Lorde. And immediatly came out of the woodes two fierce and cruell Beares, and they tare in peeces and destroyed 42. of those children very lamentably. By this; children ought to learne to feare and honour the Lorde God, to reuerence their Parents, and elders, & not to deale dispitefully with them, noꝝ for any cause

4. Regum. 2.

A terrible and
fearfull exam-
ple of the chil-
dren that desi-
ded Heliseus.

to contemne and deride them, least in like manner the Lord God be angry and displeased; and so destroy them in his wrath. But rather let them followe the example of the Stork, which when their parents are so old, that they cannot flie abrode to get their pray, do not onely feede and nourishe them, but also carry them upon their shoulders from place to place, such affection ought wee to shewe to our Parents. For if such and so wonderfull a naturall affection be in the brute beastes and foules, which want both iudgement and reason: what naturall affection ought to be in vs towards those creatures which be partakers both of iudgement and reason: besides this, created vnto the image of the liuing God:

*Exemplū Cy-
conie.*

Theophilus.

Nowe would I gladly heare of you, what maner dueties of children are required towards their Parents, which if children had alwaies printed before their eyes, Parents should haue them a great deale more obedient hereafter, for the ignorance of duetie hath been the destruction of many young men.

Theodidactus.

The chiefest care of children toward their parents is this, that before all things they studie to loue them intirely; for as witnesseth Plinie *Amor optimus discendi magister*. Loue is the best maister to learne any thing. For euery doctrine and teaching is much more easie translated and conueighed into the minde of the childe, if hee loue his father: wherefore I iudge and thinke it conuenient that children are to be admonished, that they loue their parents no lesse then their godly disciplines, doctrites and teachings. For such godlinesse and pietie of children auaieth greatly to this purpose, they will heare more willingly, and giue credite to their wordes, and will couet and desire to be like them, they will not take it in ill part to be corrected, but they will reioyce to be prayed, & they will acknowledge that it is their fathers dutie to teach, and theirs to shew themselves willing to be taught. Moreouer it shall be the part and duetie of children to folowe the Godly precepts and counsels of their parents, and let them thinke that nothing ought to be attempted without the expresse wil & assent of their parents, & what soeuer they know shall please their parents, & shal they do without delay. And if they knowe what will displease them, that shall they not goe about to attempt, nor touch by any meanes: & if they seeme

*Of the dutie of
children to-
wardes their
parents.*

The duetic of Children

to bee so heard, or vngentle vnto them, yet shall they beare it with a lowly and willing mind. Again, if they can deserue to haue their friendship by any meanes, they shal doe their best to the uttermost of their power. If they shall fall into any greuous sickness, paueritie, or extreme olde age, it shal be the childrens duetic willingly to relieue and comfort them by all possible meanes. To bee brieue, if all things chaunce well and luckily vnto them, the children shall reioyce with all their heartes: Againe, if they shall see them vnfortunate, then shall the children sorrow no lesse, then if it were their owne case, and they ought to bee moued with as great pity and compassion, as though this sickness, grieffe, paine, or punishment, did appertaine only to them.

Cyprianus de Cyprian saith: *Sicut in senibus sobrietas, & morum perfectio requiritur, ita in adolescentibus obsequium, subiectio, & obediencia debetur.* As sobernesse and the perfection of maners, is required in olde men: So in young men ought there to be seruifableness, subiectio & obedience.

Ambrosius.

Honor adolescentum, est timorem Dei habere, parentibus deferre, & honorem habere senioribus &c. The honor of young men, is to haue the feare of God, to giue reuerence to their parents and to honor theirelders, to defend and keepe their chastitie, to be humble, gentle, and shamesfast, which vertues are the very true ornaments to young age: And the same **S. Ambrose** saith: *In senibus grauitas, in iuuenibus alacritas, in adolescentibus ferocundia commendatur.* In old men grauitie, in childhood cheerefulness, in adolescence, shamesfastnesse is to be commended. Very excellently also doth **Lodouicus Vives** describe & set forth the dueties of young men, saying: *Pius quisq; inueniunt nunquam de se magnifice sentiet sed moderate & demisse.* Euery godly young man will neuer indge & esteeme highly of himself; but meanely and humbly: For this cause let him indeuour, y he garnish, and adourne his minde, with the deuice and imagination of honest things, with knowledge and exercise of vertue: for saith he: *Aliquis homo non est homo, sed pecus.* Otherwise a man is no man, but a

Lodouicus Vives.

Good lessons for young men.

beast. Let him be present at the diuine seruice and worde preached, with great attention and reuerence, and whatsoener, hee heareth or seeth there, hee shal esteeme it great, wonderfull, diuine, and that which farre passeth and surmounteth his capacitie. Hee shall commend himselfe very often to Christe in his prayers, hee shall repose all his hope and confidence in him.

He shall shewe him selfe obedient to his Parentes, he shall serue them, seeke to profite, aide, and succour them, to the uttermost of his power. He shall reuerence and loue the Magistrate euen as his Parent, not of his boote (but that which is of greater value) of his minde. He shall reuerence the Priestes of the Loyde, and the true Ministers and Preachers of Gods word, and shall shewe him selfe a diligent hearer of their doctrine: which represent and resemble vnto vs the person of the Apostles, as also of God him selfe, He shall giue place to olde men, after a curteous maner, giue diligent eare vnto them, and that for their wisdom which they haue gotten by long experience, and daily vse and practise. Lastly, he shall looke out godly and honest men of the best wittes and greatest learning, haue them in admiration, reuerence them, with well vnto them, and desire friendship and familiaritie of them, toheredout they may gaine great profite.

Theophilus.

Although hitherto there hath almost nothing beene spoken of you which may not be referred to the feminine sexe, yet shall it not seeme vnprofitable, if you adde hereunto some matter or doctrine which may seeme to appertaine to maydens only, to the ende also they might bee the more stirred vp, and put in remembrance of their duties, especially when they are admonished expressly.

Theodidactus.

I will verie willingly take that paynes, for these curteous and honest Damocels sakes, and so much the rather for that I will drawe nothing here, out of mine otone quiver or Roze house, but out of the Epistle of Saint Ierome vnto Lea, with faithfully recite the thinges which specially doe appertaine to this purpose. Wherefore prouide you in the meane time, that your daughters be here, and shewe them selues attentiu, lest we shall seme to declare such godly matter in vaine, the which now followeth.

I After this manner is the soule to be taught and instructed which shall be the Temple of God. Let her learne to heare none other thing, neither to speake any thing saith Saint Ierome, but that which may appertaine to the feare of God.

2 Let her not heare nor vnderstand any filthie wordes, nor mery ballades, iesses nor rimes, but let her young a tender tongue be seasoned with sweete songes and Psalmes.

stud. 1. 1. 1.
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D. Hieronimus ad Leā.
Quomodo erudienda sit puella quae Christiana est summa.

The ductie of Children,

*From unto
Lisa, howe a
maiden ought
to be brought
up, which shall
be a Christian.*

1. Weigh not down her necke with gold and precious stones, nor beset her head with pearles, neither curl nor bushe out her haire, nor dye it into any unnatural colour.

2. Let her not eate openly (that is to say) in the feastes & banquetes of her Parentes, lest shee see such meats as shee might desire and lust after: Let her not learn to drinke wine, to herein is all exercise and riotte.

3. Let her not delight and take pleasure in the hearing of musick instruments, shalmes, Sytherns, Lutes, & Harps, nor know wherefore they were invented.

4. Let her appoint her self some faste euerie day, to read some speciall part of the holy scriptures chosen for the same purpose.

5. Let her learne to carde & spinne to make wollen cloth: and to handle the wheele and distaffe, to make her linnen cloth.

6. Let her not set her minde on silkes, as Taffata, Damasco, Satten and Wellet.

7. Let her prouide and get such clothes wherewith colde may be defended, not wherewith her bodie shalbe nakedly apparellled.

8. Let her so eate, as that shee may be alwayes an hungred, that immediately after her meate, shee may either reade or sing Psalmes.

9. If it chaunce thee at any time to walke or ryde out of the Towne or Citie, leaue not thy daughter at home without a godly governour: for without thee shee knoweth not, neither is shee able to line, and when shee shall chaunce to be left alone, let her bee a fraide.

10. Let her not haue her secret meetings, and fellowship with foolish and light maidens.

11. In the stead of silkes, pearles and precious iewels, let her haue godly booke, not gaudely garnished and set out with gold, but inwardly perfected, and learnedly distinguished, for the better increase of her faith.

12. Let her first learne the Psalter or Psalmes of David in meter, which may withdraue her minde from light and vaine songes, and baudie ballades.

13. And in the proverbes of Solomon, which may instruct her to god and godly life: And in Ecclesiasticus, Let her exercise her self to seke out things that appertaine to the world. In Job, Let her follow the example

example of vertue and patience. *Prudent filia, viro est vixit hereditaria.* A wife daughter is to her husband, in the stead of an inheritance. Also a shamefast maid, wil reuerce her husband. A daughter is another possessio vnto her father. If he get a good sonne in law, than hath he found his daughter: but if he chaunce of a wicked sonne in law, than hath he utterly lost & cast away his daughter. Besides this it appertineth to the duetic of a godly maid (which would seeke for true and everlasting saluation) that also before all things, shee haue the knowledge of the doctrine & religion which hath bene set forth and deliuered vnto vs from the Patriarkes, Prophets, & Apostles, and which is contained in the booke of the holy scriptures. It is necessary that shee know the lawe, which may teach her not only what workes please or displease almighty God: but also thereby shee may learne to know her owne sinnes, and be put in minde to seeke for the remission of the same. And therefore it is also needfull that shee know the Gospell of the sonne of God, the cleanser & washer away of our sinnes, and the pacifier of Gods wrath, & that shee shewe her selfe faithfull herein, and giue credite hereunto.

Eccle. 21.

A wise daughter, what she is to her husband.

Theophilus.

These be good lessons for daughters indeed: But if a young man haue vngodly parents, infidels, and altogether ignorant of Gods lawes, is it not the sonnes duetic to teach & instruct his father and mother?

Theodidactus.

Yea alwayes, albeit it be not an vsuall or common thing. For if a young man being a Christian, haue vngodly parentes, in whom hee would wish and desire to haue sowne the seeds of vertue & true knowledge of God, hee ought to endeavour him by all meanes possible, gently and reuerently to admonish them, that hee might draw them vnto pietie and the true knowledge of Christ, that at the last, being instructed in the will of God, of wicked and vngodly ones, he might make them godly and vertuous.

Theophilus.

What young men at this day are to be deemed and iudged most happy?

Theodidactus.

Certes none are more happy, than those which truly performe their duties, & to whom it is giue frō their childhood to repose all hope in one & true god, & with sure confidence to depēd of his only goodnes and proui-

The ductile of Children,

providence, which thing appeareth to haue chaunced vnto David. Psal. 71. Where most faithfully hee speaketh vnto God, saying thus: *Quoniam tu es expectatio mea domine, Domine spes mea a iuuentute mea*, For thou O Lord God art the thing that I long for, thou art my hope euen from my youth: As though hee should say, not now only, but hitherto alwayes through my whole life, thou art the thing I long for, and my hope: that is to say, Seeing that I haue had none other God from my youth vp, but thee alone, howe shall I now not call vpon thee in this trouble? And howe shalt thou forsake mee? Parents are hereby admonished, that they instruct their children from their yonth in such godlines, knowledge, sayth and hope of God, that they become not wicked & unhappie, but continue blessed with God and all his holy Angels, and Saintes in heauen for euer. But this instruction (as I said) ought to be proponed and set forth vnto chilozen euen from their young and tender yeares.

Nam quod noua testa capit, inueterata sapit.

For looke what licour at the first,

the newe vessell taketh:

The tast thereof, when it is olde,

it hardly then forsaketh.

Quintilian.

And out of question nothing, sticketh moze surely in the minds of young men, than that, that is taught them in their græne and tender yeares. And if wee will giue credite to Quintilian: *Natura tenacissimi eorum, quæ rudibus annis perceperimus*. We are the surest keepers of those thinges by nature, which we haue learned in our rude & ignorant yeares. If thou putttest strong wine into newe vessels, the tast thereof will continue verie long. And who can reduce dyed wolles into their pristinate colour?

Theophilus.

How happeneth it that so few inheritours left very wealthily by their Parentes: And also so few men seruantes and maydes, haue so litle happinesse and prosperitie in this life?

Theodidactus.

Because so fewe at this day regard to obserue and fulfill the first commaundement, the breach whereof hath a curse thereunto annexed: hereof it commeth to passe, that the great treasures and possessions left vnto the heires, helpeth them nothing. It auayleth seruantes and maydes nothing at all to labour and toyle, and to yroll,

Many chilozen,
seruantes and
maydes live of
scantines most
miserably.

poll, filch, and steale all their life long : for God doeth not blesse them, so; their contempt, & disobedience towards their Parentes, Magistrates, Maisters, Mistresses and Dames. Vther may be referred the examples of this present time (not to be numbred) of those which haue bene left heires of very great possessions, are not withstanding at this present poorer than Irus, and liue in extreme miserie.

Theophilus.

Seeing that by many and diuers examples, and also daily experience it selfe can teach vs, that all Parentes (by a certaine guiding of nature) do truly and with all their heartes loue their children (which natural effect also appeareth in the wilde and sauage beastes,) Howe commeth this to passe, that the children doe not loue their Parents againe, neither reuerence nor obey them; to whom neuerthelesse they are bounde for all thinges which they haue receiued, yea the life it selfe?

Why the affections of children are more colde towards their Parentes, than of the Parentes towards their children.

Theodidactus.

For that I perceiue in al families y natural affection & loue of children towards their parents, so; the most part are more cold, weak, & faint, this happeneth of two causes chiefly. First, the dispositions and inclinations of children are so corrupted with the faultes and finnes of our old & great Graundfather Adam, that they more seruently desire to be beloued than their parents. Secondly, as y Philosophers do iudge, the parents are in the ascendent degre: but the children in the descendent degre, and so falleth out their loue. Euen as a stone falleth more easily downwards than upwards. Wherefore most true is that common saying: One father with a lesse care and more chearfull minde can nourish and bring vp ten children, than ten children can comfort and cherish one father: hereof it may easily be iudged, how great the loue and readie good will of children is to helpe their parents in their necessities. Wherefore they do very foolishly, which being more and well striken in yeares, doe loke for great aide & succour fro their children: wherefore if they couet & desire to take good counsell for theselues, they shal rather earnestly endeavour to settle & repose al their whole confidence & trust in y which is the fountaine of all paternitie & goodnes. But yet more foolishly and inadvisedly do they which through too fond affection & loue being yet aliue, do yeld & deliuer vp into the hands of their children, their goods, coyne, & all their inheritance, wholly persuading them selues to liue more easily of the beneuolence & loue of their children,

The first cause of disobedience.

whom

The duetic of Children,

whom oftentimes they finde very foolish, negligent and carelesse, to their great losse, hindrance, and vtter vndoing, with their intolerable sorrow and griefe all the dayes of their liues. When neuer theles Eccle. 33. setteth forth vnto these olde men most wholesome counsell. *Filio, inquit Iesu Syrach & mulieri, fratri aut amico, non des potestatem super te in vita tua, non dederis alij possessionem tuam, ne forte pœnitcat te, & deprecetur pro illis. Dū adhuc superes & aspiras non immutabit te omnis caro.* Saith Iesus Syrach, giue not thy sonne, thy wife, thy brother, nor thy friend, power ouer thee while thou liuest: & giue not away thy goods & possession to another, lest it repent thee, and thou beest faine to beg therefore thy self. As long as thou liuest and hast breath let no man chaunge thee: *Melius est enim vt filij tui te rogent, quam te respicere in manus filiorum tuorum.* For better it is thy children to pray and intreat thee, than that thou shouldest be faine to looke into their handes saith Syrach. Yet it is not the wil of God, y they should depart this life altogether without y making & preparing of their last wil and Testament. But he would haue vs willing & readie to dispose our goods, lands & possessions befoze our death, saying after this maner: *In consummatione dierū vitæ tuæ, & in tēpore exitus tui distribue hereditatem tuam.* At the time when thou shalt end thy dayes, & finishe thy life, distribute thine inheritance, possession and goods.

Theophilus.

How commeth it to passe, that at this day, there is almost no dutie performed vnto Magistrates & Elders, nor any reuerence or regard vnto Parents? You haue taught vs afore that the infection of our corrupt nature is in fault: doe you not thinke, that there is some other thing that causeth this disobedience and rebellion in children and seruants?

Theodidæus.

The seconde
cause why chil-
dren are so diso-
bedient.

Yes verely. For another cause why children doe not obey & honor their parents at this day, is y filthy slothfulness of parents, & the negligence, & too much carelesnes, nothing beſeeming without doubt, or meet for Christians: For howe shall a child keepe & performe the precepts of the second table, which is ignorant of the precepts of the first table: out of y which as out of a fountaine issueth & proceedeth the dutie of parents & Magistrates, &c. And all other workes of loue & obedience. It were therfore to be wished, nay rather to be performed, that children & subjects ought diligently to be instructed in the first preceptes, to y end they might learn to know God, to trust in him, to loue, feare, and worship him, to call vpon him, to giue him thanks,

shankes, to honoz his holy name, & willingly to heare & learne his word: these & such like if they were truly obserued, then without doubt the good fruites of obedience should by & by follow, wherfoze in these things the greatest care and diligence must be vsed.

Theophilus.

Notwithstanding albeit it is euident that youth is depraued & corrupted partly with the fault of our corrupt nature, & partly made worse through the negligēce & too much cockering of parents: shal they not be vrged & pricked forward with stripes, & admonished and stirred vp with examples & reasons?

Theodidactus.

The loue & reuerēce of young men towards their parents shal by no meanes neither moze easily nor moze aptly bee prouoked & stirred by thē if they acknowledge their parēts to be the original cause of their birth, if they acknowledge them to bee the shop of their life, & to be byiese, the men, by whom we begin to be men: also we shall indeuour to honoz & reuerence them with al our harts, if we weigh with our selues the greate and manifold charges, the greuous sorowes, and cares which they haue byn compelled to suffer for our sakes, for they haue oftē spared frō their own bellies, to fede ours, brokē many slayes to quiet & pleasure vs, afflicted with many greuous cares, and wœried with labours, to the ende that they might prouide & get those things y^e might doe vs good & are necessary to the furtherance of our life. Besides this with their admonitions they haue procured vnto vs the true catholike faith in God, and also the hope & loue of engerlasting saluatiō, y^e after this life ended, we might liue with God for ever: whē we vnderstā y^e these so great benefitis are giuē vnto vs of our parēts, how shal we not loue them: & reuerēce thē with al our hearts at al times & in al places: this saying of Philo shal also stirre by & mone children very much vnto the reuerence of their parents, which saith: *Quod Deus est mundo, hoc liberis Parentes esse arbitror*: Looke what God is vnto the worlde, I iudge Parents to be the same thing to their children: For as God made y^e that was not, to the ende it might appeare: So they imitating his power as much as possible might be, doe make an immortall generatiō and linage by their progenies. Also it shal not a litle stirre by the mindes of godly children to the loue of their Parentes if they shall rightly weigh and consider that neuer one of the commandements hath any singuler promise, but only the 5. commandement. For by the name of long life is not only vnderstōd the cōtinuance of daies,

Philo.

Only the 5. commandement hath a promise.

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but also the tranquillitie and quietnesse of this corporall life. But here I am more full of wordes then the matter doth require: For seeing that youth doe now understand y they receive so great benefites frō their elders, surely except they haue hearts more hard then the Adamant, they woulde bee inflamed and incited by their owne accord vnto the honoꝝ and loue of their Parents, & should haue no spurring noꝝ such prouocations and allurements.

Theophilus.

It is very true my good *Theodidactus*. For it were the partes of wise & godly childre willingly to be drawne to the obedience of their parēts. But what more special things are there to be deuised for children, which might more gladly & with greater affection moue them to the obedience of their Parents.

Theodidactus.

For the better performing of this honoꝝ to their parents, childre ought most specially to remember (except they be altogether harde hearted & vnnatural) y perils dolors & anguishes which their mothers sustained & suffered for the in their trauaile & birth: & therwth al let the diligētly cōsider with what greate paines, cares, frightes, aduowes & charges frō their infancy vpwards, they are brought vp of their parents, which thing they may more easily collect & gather by the education and bringing vp of other children and infanten. In like maner they ought to remember and ponder this one thing wel, that their children shalbe such to them when they are parents, as they now shew themselves towards their parents. But this as yet is but a small thing, for they ought diligently to consider that to honour their Parentes is the most acceptable worship to God that can bee, & that what dueties soeuer thou shalt performe for thy parents, the same God iudgeth & esteemeth as done vnto himselfe the which also he wil recōpence, with many & great benefites: whē on y cōtrary part (as is aforesaid) he wil punish the impietie of children towards their Parents, with grievous maledictions, plagues, and tormentes. There is a very profitable lesson concerning these thinges in Eccle. 3. Which because it is somewhat touched befoze I will here omit. Whereouer children ought to set befoze their eyes, the example of Iesus Christ the sonne of the liuing God who albeit he was the liuely image of his father, became neuertheless obedient vnto his father euen to the death of the Crosse. But if children when they be adopted into Sonnes of God for Christ his sake,

doe

What thinges
chiefly stirre
vp children to
the honoꝝ and
obedience of
Parentes.

To honoꝝ Pa-
rents is the
most accepta-
ble worship to
God.

doe desire to be made fellow heires of Christ in heauen: surely then
very duety requireth, that they also follow the example of Christ his
obedience in earth according to their seuerall callings. For there bee
among the very brute beastes, which when their Parents are well
stricken in yeeres, do by course and turne requite them againe with
foode & nourishment. Therfore what great dishonestie, filthinesse,
detestation and villanie is it, if he which boasteth & vanteth himself,
that he is not only a man endued with reason: but also belongeth y
he is the adopted sonne of God, bee overcome of the brute beastes
with gratitude & kindnes towards their parents? Goodly children
ought to study, find out & practise these & such like examples, that at
the last willingly & by their owne minds they might be excited and
drawne to the due obedience of their Parentes.

Theophilus.

O good God how profitable & how effectual be these things which hi-
therto you have declared to the obedience of parents, but yet if you have
any other things in store, which may seeme meete vnto you to bee vttered
vnto vs, declare the here I beseech you, that the hearts of these children of
our good neighbor *Annius* may the more easily bee bowed, & begin to
serue & willingly obey the wil & minds of their parentes in all things.

Theodidactus.

All goodly children & vertuous youngmen ought to consider & dili-
gently weigh, who is the Author & giuer of the 5. comandement (y is
to wit) almighty God, maker of heauen & earth, the disposer & pre-
seruer of al things in them contained: & yet is not this sufficient,
except in like maner they doe consider, what & how great the maie-
stie of God is, which hath comanded, saying: Honor thy father and
mother &c And for that (I say) God is the author & giuer of this pre-
cept, many things hereof doe necessarily follow.

Theophilus.

I would be very glad to heare of you what might ensue & bee obteyned
hereby: for there is no doubte, but that it shal bring great profit to the hea-
ders, & they shal the better vnderstand the fift commaundement.

Theodidactus.

For as much as God is the Author & giuer of this comandement,
first it followeth of necessitie that this precept is good: for y God by
nature being good, cannot commaunde that which is ill. Second-
ly it followeth, that this commaundement is necessary that there

*The fift com-
maundement is
good, necessary
& profitable. &c.*

13

might

The duetic of Children

might be a true worship of God, in the which youth might exercise themselves unto true pietie and godlines. Thirdly it is profitable for the rewards that therein is promised. Fourthly, those doe wel and rightly, which keepe the same. Fifthly we are bounde to the keeping of the same vnder payne of damnation. But that I may be more brieft & at the last make an end of these things, the minds of children shalbe wonderfully stirred by to honoꝛ their parents, if they rightly weigh with themselves, what Moyses meaneth when he saith: Honoꝛ thy father & mother: for although their parents be me, yet doth not Moyses say, honoꝛ the, as they are me, but honoꝛ thy father & mother, as though he shoulde say, honoꝛ the whō God saou- reth, which God hath coupled together, and which are exercised in y^e kind of life y^e please th almighty God, In like manner he doth not say, honoꝛ thy God oꝛ thine euil father oꝛ mother, oꝛ thine hard har- ted, getle, wayward, rich, oꝛ poore parents: but he saith, honoꝛ thy fa- ther & thy mother, without adding any Epithite, cōdition oꝛ quality. Wherefoze let children & young men learne to reuerence and obey their parents, & to hold these vocables & titles, (father & mother) in great pꝛice & for most sacred reliques. And let them rather wishe to die, then willingly & obstinately to offende them: for parents haue nothing in this life, wherein they are more affected and delighted, then in the loue of their children, and therfoze most easily offended, when they doe any thing contrary to their liking.

Theophilus.

I maruel nothing more (O *Theodi.*) the why parents are moued with so great loue & delight in their childꝛe, wheras they oftentimes on the cōtrary part, proue very vnkind, wicked & vnnatural towards their parentes.

Theodidactus.

There be many causes why parēts are so affected towards their childꝛe, but y^e first & chiefest cause of al is god, which hath created, & put into the mindes of parentes such a most perfect & true natural affectiō towards their children, y^e if at any time their minds be hurt stricke & wounded wth sorrow & heavines of heart for y^e calamitie of their childꝛe, y^e same is a most pꝛesē plague & poyso to their liues: so y^e they are easily slaine & murdered albeit not wth sword oꝛ other wea- pō, yet with lamentation, weeping, wailing, inward sorrow griefe and heavines of heart. I my selfe haue sene many honest and ver- tuous Parentes biterly consumed and pyned aboay with sorrow and griefe of heart for the wickednesse of their children. But youth beeing ignoꝛaunt and vntaught, doe not consider noꝛ vn-

Rebellious chil-
dren doe slay
their parents
very often, not
with sword, but
with sorrow
and heavinesse
of heart.

understand this: wherefore I thinke it good that they be admoni-
shed and that with great care and diligence, least they become man-
quellers, and murtherers of father and mother. For they kill and
murther their parents very often before they understand the great-
nesse of their sinne and wickednesse, because they knowe not with
what great sorrow and griefe, their parents are vexed and inward-
ly grieved for the untowardnes and wickednesse of their children,
but the parents feele it, wither away, languish and are consumed, e-
uen to the bones many times, for the very anguish of heart & vex-
ation of minde. Wherefore it is not without cause that in the 5. com-
mandment, the Lord our God hath bled this worable & word (ho-
nor:) For he doth not say, obey thy parents, but honor them: hee
would haue this name to be accounted holy: because God knowe
well enough the malice of our originall sin, whose force & violence
is so great, that it moueth and bygeth men to the slaughtre of their
own natural parents, as may be seene in Esau Absolon and others,
(I would it might not be seene in our time.) I do exhort therefore
all young men, & they shal & detest this horrible sin, and exercise
their mindes vnto the reuerence of their parents, and that they
may performe this & better, let the same & instantly desire the aid
and assistance of Almighty god in their dayly & continuall prayers.

Theophilus.

I easily gather of these your wordes that in parents, there is a wonder-
full and an incredible love towards their children, and in children there is
not only a faint and languished affection, but also so great malice that no
man living (be he neuer so wise) is able to vnderstand & to search out the
depth of the same, as the said exāples of *Esau & Absolon*, doe manifestly
witness.

Theodidæus.

You gather of my wordes very wisely my *Theophilus*. Solon *Solon*,
that most wise lawmaker being asked at a certaine time, why hee
appointed no paine and punishment for him, that shall kill either
father or mother? Answered that hee did not think, that there was
so great impietie, crueltie, and tyranny in the hearts of mortall men;
that any one durst attempt and presume to kill him, by & through
whom hee had receiued the beginning and entrance of this life.
But God to whom only all things are manifest, knowing
the impietie and wickednesse of mans nature, hath appointed
a payne for the paricide and murtherer, saying after this maner

The ductle of children

Exod. 21.

Qui percusserit patrem suum, aut matrem, morte moriatur. Who so strikech his father or mother, let him die the death. And he leaueth not here but saith mozeouer. *Qui maledixerit patri suo vel matri, morte moriatur.* Whosoever shal but curse his father or mother, shall die for it. Whereof let y^e children learne to know the malice of mans heart, and let them pray most earnestly vnto God their heavenly father, that they may neuer fall into such horrible wickednesse. To this agreth Saint Augustine saying: *Gratia tua & misericordia (mi Deus) praxerit me, liberans ab omnibus malis &c.* Thy grace and thy mercy (O my God) hath preuented mee, and deliuered me from euil, saving mee from all euils past, rayeing mee by from those that are present, and defending me from the euils to come, cutting in sunder also before mee the snares of sinne, taking away the occasions and causes: and if thou hadst not done this for mee (O my God) I had surely committed all the sinnes in the worlde. For I know O Lorde, that that there is no sinne, that euer any man hath done at any time, that another man cannot do, if his Creator doe faile him, of whom he was made man: but what did I not, it was only thy doing. What I haue abstayned from, it was thy commaundement: and that I haue giuen credite vnto thee, it is thy grace working in mee only: so, thou O Lorde hast governed mee, that I did not commit a vultury and any other kinde of sinne and wickednesse, thou hast giuen mee thy grace, and illuminated my hearte with vnderstanding. See, how truly Saint Augustine vnderstandeth the wickednesse and perversenes of mans heart, which Solon (albeit he was accounted the wisest man amog the Grecians) could not perceine nor vnderstand.

Theophilus.

Is not God wont for the siones and wickednesse of children, to take away counsel from the aged, and often time also old men themselves?

Theodidactus.

I beleue it hath chaunced very often, and y^e almost innumerable examples doe teach and haue taught vs. Among others, the Prophet Ezechiel complaineth in this wise, saying: *Et quare uisionem de Prophetis, & lex peribit a sacerdote, & consilium a senibus.* And they seeke a vision of the prophet, and the law shal perish from the Priest, and counsell from the old men.

Ezechiel.

From which place may easily be gathered that God for these gre-
uous

nous sinnes, will punish both parents and children, with unspeakable plagues, in so much, that hee doth deprive them of their visions, prophecies, lawes, and counsels of their elders, then the which plagues, there is none more cruell, none more horrible. Wherefore children ought to take great heed that they commit no grievous offence, but diligently performe their duties, & remember that old age ought not to be contemned, unto which wee all doe desire to come. But let them thinke that it is to be loved, reuerenced, and obeyed, with all diligence. They shall heare them, and yeld all honor & reuerence unto them, neither let the depart from their sides, or wind theselues out of their companies, who for their greater experience of things, greater wisdom, & more stayednesse in life, they may follow their steps, vse their counsels, be delighted in their studies, that they may haue the sight of those which may feare them from vices. They shalbe, saith S. Ambrose, *Vna nostra testes simul & magistri*, witnesses and also maisters of our liues. From them wee shall receiue the way to liue, the order to speake, the behauiour to be conuersant with others, and the discipline of all vertues. For this may seme true vnto euery man, who so haue learned many thinges by vse & long experience, doe remember more then others, wherefore, they are wiser then others, and more apt for counsell and government in any thing whatsoeuer.

Great comma-
ndes growe
vnto vs by our
elders.

Amusur.

For that we haue heard of you so godly and so wholsome Precepts of obedience & honor (which is due to parents) we are very glad, & for these so great benefites, we giue you humble thanks. In the beginning of our talke my good and reuerend father, I shewed my minde and wil (I cannot tel whether you remember it) concerning the instructing and bringing vp of my children.

Theodidactus.

I remember it, but yet it may be that I haue not vnderstande all things fully that you would haue expressed. Wherefore, if you would vse any further conference with mee touching those things, I pray you speake, and be not afraid.

Amusur.

In the beginning of our talke, I told you, I was of this mind, that I would very faine haue all my children vertuously brought vp, & godly instructed in the true knowledge, faith, religion and feare of Almighty God. And

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you most louingly haue been willing in all things to satisfie my minde in such sort, that I neuer had any hope to heare from any man so many and so excellent things, as I haue heard from your mouth. But now I am of this mind, that I would be right glad to haue those my sonnes (whose wits I shal perceiue neither to be too dull nor blockish, nor altogether alienated and estranged from the *Muses*) trained vp in Christe his Church, and I would be glad to haue them ministers and preachers of his worde; not to the ende that they should gather and heape vp to themselves great riches and so to liue at their ease and pleasure, as many do now a daies (the more to be lamented) but rather that they should endeavour (to the vitermost of their power) to deliver out of Satans chawes, many soules now vexed & tormented, and so gaine them vnto Christe. And because also it is an excellent thing to excell in vertue, to doe good to our Countrey, to teach others, to know themselves, and to searce out the secrets of nature.

Theodidactus.

1. Timo. 3.

Ad. Titum. 3.

Almightie God graunt, that you neuer alter nor chaunge your minde heerein: For the haruest is great, but the labourers are few, if we respect true faith, unfeigned diligence, and pure doctrine, all which things are to be required in the true ministers & preachers of the worde, and many other things also, whereof Saint Paul speaketh vnto Timothe and Titus.

Amusus.

Recite heere the wordes of Saint Paul, I pray you (except it be to your trouble) that I and my sonnes may vnderstand, what it is to bee a minister of the worde of God in his Church.

Theodidactus.

1. Timo. 3.

This is a faithfull saying, saith Saint Paul: If a man desire the office of a Bishop, hee desireth a good worke. A. B. Wherefore must be blameles, the husband of one wife, watching, sober, comely apparelled, a louer of hospitalitie, apt to teach, not giue to ouermuch wine, no striker, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring contentiousnesse, one that ruleth well his owne house, hauing children in subiection, with al grauitie: For if a man know not how to rule his owne house, howe shall hee care for the Church of God?

Amusus.

Without doubt it is a great & hard charge chiefly to him, which hath purposed and determined in his heart to care for the Church of God, according

According to the method and prescript rule of S. Paul: the greatnesse thereof
of terrifieth both me and my sonnes,

Theodidactus.

My good Amusus, there is no cause, why you should feare the difficultie and hardnes of this godly function: for all things are possible with God. For Christ hath called fishers, and made them rulers of his Church. The spirit of God worketh effectually in the heartes of those that beleeve and call vpon his name: wherefore see that you poure out your ardent prayers before the Lord God, for your children, and that with great care and diligence, & doubt you nothing at all of Gods promises.

Amusus.

So I doe to the vttermost of my power, and according to my slender capacitie; For he knoweth, which is the onely searcher of the heartes and reines, how earnestly I doe desire to haue my sonnes the instrumentes of the holy Ghost, by meanes whereof the doctrine of the Gospel might bee enlarged in the Church of God. But is our prayers and the inuocating of God sufficient to the going about this matter of so great a charge, as it was in the time of the Apostles? Or be there any other meanes annexed for the better performing of this charge and duetie?

Theodidactus.

Dea verily, for in the time of the Prophetes and Apostles, God for the most part wrought miraculously, & in setting out his worde immediately by the working of the holy Ghost only, but nowe in this our age hee manifesteth him selfe more often through the gift of tongues: (that is to say) not only in the knowledge of the Latine tongue, but also of the Greeke and Hebrew: not that the holy ghost is now made a stranger from the Doctors of our Church, but thus hath it pleased his maiestie, and seemed good to his diuine wisdome, that he doth not alwaies rule and teach his Church, or make himselfe manifest after one maner.

The knowledge of the tongues is necessary to the studie of diuinitie.

Amusus.

If then I couet and desire to haue my sonnes true diuines and teachers in the Church (as farre as I can gather by your reasons and argumentes) they must excel in learning, & in the knowledge of the tongues, they must also be well and perfectly instructed.

Theodidactus.

Amusus, according to your natural inclinatio, so do you rightly ga-

The duetie of Children

of my wordes. For all mankinde was created to this end, that hee shoulde perfectly knowe, cal vpon, confesse, and glorifie God the father of our Lorde Iesus Christ: not according to our owne imaginations, but according to the doctrine which God himselfe hath set forth vnto men, & which with his owne finger hee hath written in the booke of the Prophets and Apostles, in which hee teacheth vs how and after what maner hee will be worshipped, which booke hee hath commanded al men to reade, heare, & learne. 1. Tim. 4 by S. Paul saying in this wise: *Attende lectioni, exhortationi doctrinae.* Giue attendance to reading, to exhortation, & to doctrine. And 2. Petri. 1, it is written: *Habemus firmiorem sermonem propheticum, cui dum attenditis, ceu lucerna ad parenti in obscuro loco, recte facitis, &c.* We haue a right sure worde of prophesie, whereunto if ye take heede, as vnto a light that shineth in a darke place, yee doe wel &c. By these places it may easily be gathered that God woulde haue all men reade, and vnderstand those booke of the Prophets and Apostles, and teache them vnto others, and vndoubtedly hee will condemne all those, which doe not receiue, or doe contemne those holy and most sacred booke.

Wherefore such as are conuersant among the wise and learned can easily iudge, how profitable and also how necessary the knowledge of tongues is, and the perfect instruction of good artes. For the Pastor, which shall receiue the office of teaching in the Church of GOD, it is very meete and conuenient that he excell the sheepe committed vnto him in doctrine and knowledge, that hee may be able rightly to discerne true from false doctrine, and yf he may also be able stoutly to driue away the wolues from his sheepfold, but that shal hee neuer doe, if hee shall be vnlearned, and shall not be able too holde the summe of the doctrine of the Apostolike Church.

Amusus.

You haue sufficiently and plainly taught vs, that all men are made to the end that the knowledge of God might shine in them. Then againe you haue added heereunto (to wit) that for the comprehending of this knowledge, the knowledge of tongues, and right instruction of liberal artes is very necessary, and such knowledge and instruction is required in the Ministers of the worde of God, this haue you shewed with great and forcible arguments. And seeing the case so stands (most reuerend Theod.)

I am nowe to desire and intreat you, that you would nowe moue and stir vp the mindes of my sonnes vnto learning, that in the studie of good arts, they might be made more chearful and willing: which shal easily come to passe, if you wil vouchsafe to shewe and declare heere before them some thinges of vertue, learning, and of the praise of godly instructing and education: For you wil scarcely beleue, what great account my children doe make, both of your selfe, and your learned talke and conference.

Theodidactus.

Albeit I doe perceiue the mindes of your children verie willing to the studie of good thinges: yet for that you intreat mee so earnestly, I will heare shewe you some thinges of the prayse of good learning, wherewith I may incite and moue your sonnes (as it were with a spurre, to the ende they might runne the more swiftly.) But first (that I may tell you what I think) I doe not only iudge, that it is meete to learne, but in a free Citie, I scarcely iudge any man worthy to deserue the name of a free Citizen, without learning: for I knowe not among the inuentions of men, whether any thing may be saide or thought more excellent.

Amusius.

My good sonnes, force your mindes hither, and pricke vp your cares, and commit these worthie sayings and prayses of learning vnto your memorie.

Filij. The Children.

Here wee stande all (good Father) with greedie mindes, and prepared eares, readie to receiue whatsoeuer shal be spoken of this most wise teacher.

Theodidactus.

For that I now perceiue your willingnesse and attentiuenesse, Of the praise of learning. there is nothing so secrete in my heart, that I will not reueale and communicate vnto you. That noble Philosopher Aristotle, saide: Aristotle. *Eruditio est viaticum optimū ad senectutem:* Learning is the best preparation that can be got, for an olde mans iourney: For all other things either for sake, or els trouble an olde man. *Anacharsis, tutissimum esse murum prudentiam assenerauit, quod ea nec collabitur, nec proditur.* Anacharsis. Anacharsis hath affirmed, that wisdom is the most surest defence and fortress, for that it can neuer be ouerthrowne, nor betrayed. For there be no Fortes or Bulwarkes so strongly fenced, but with ingines, or vndermininges, or by some other trecharie they may be taken.

The duetie of Children,

Aristippus.

taken, ouerthzowne and spoiled: But the decrees & ordinances of a wise man are inerpugnable, Aristippus said: *Satius esse fieri mendicem, quam indoctum, quod ille tantum pecunijs egeat, hic humanitate: nihilominus homo est, cui deest pecunia, at homo non est cui deest eruditio. Et tamen cui deest pecunia, petit ab obuijs, at cui deest sapientia nullū sollicitat ut accipiat.* It is much better to be a begger, than to bee a riche man without learning, for that the one wanteth only mony, & the other lacketh all pointes to a man belonging. He is neuertheles a man that hath no mony, but he is no man, that hath no maner, knowledge nor learning:

Diogenes.

And yet he that wanteth mony, beggeth of such persons, as hee meeteth withall, but he that lacketh wisdom, is nothing busie in asking any man to haue it on him. *Diogenes* lighting a candle at none dayes, caried the same in his hand vp and down the market, and to those that asked him what hee ment thereby? hee answered, I seeke a man: for hee knew there was a multitude, but of beastes, not of men. The same

Idem.

Diogenes at a certein time standing in the market place where the people might best see him, cried with a loud voice, Approach ye men, approach ye men, as though hee had had some earnest matter to say vnto the people, & when they had gathered verie thicke about him, and he for all that, ceased not but still cried: approach ye men, certeine of them taking great indignation at the matter: answered, Doe, here we be, say thy mind. Then *Diogenes* drining them away with a staffe, said: I had men approach, and not such dunghills and drassacks as you are. Cicero that Prince of Philosophers, speaketh much of the praise of learning, saying: A wise and thristie young man, will iudge nothing either moze pleasant, or moze profitable the learning: It bridleth youth, it delighteth old age, it garnisheth men in prosperitie, it is a refuge in aduersitie, it causeth ioy, it delighteth at home, it hindzeth not abroad, and therefore he ought to let no time slip from the exercise and increase herein, this ought to be his studie, his labour, his rest, his watchings, in these things also hee ought to settle & repose his sleepe. For what honester thing can youth doe, than to seeke for this rest and quietnes: and to be exercised in that, which of all wise men is thought and iudged alwayes the most profitable and pleasauntest thing:

Cicero.

Liberi.

There is nothing more acceptable to our eares, than these most excellent

lent sayings, but what ment *Diogenes* by this his *Apophthegme*, when hee sought for men?

Theodidasus.

Hee taught thereby verie excellently, that the man which hath not been instructed neither in Philosophie, nor in any other vertuous and godly discipline, is worse than the bruite beasts. For beasts follow and obey the motions of nature only: and man except he be formed, fashioned, and garnished with learning and preceptes of Philosophie, is caried headlong into most beastly affections. There is no beast more fierce and hurtfull than man, the which is moued with ambition, couetousnesse, ire, enuie, riote, and lust: wherefore, who so prouideth not to haue his childe nurtured and brought vp in vertuous and godly discipline, euen from his tender yeares, is neither a man him selfe, nor the sonne of a man, nor shall bee the father of a man. *Diogenes* also in an other place, reciteth most excellent ornaments and praises of learning, when hee saith: *Eru-
ditionem iuuenibus adferre sobrietatem, senibus solatium, pauperi-
bus diuitias, diuitibus ornamentum*: Learning bringeth to young men sobernesse, to olde men a solace, to poore men riches, and to riche men an ornament: For it restraineth that lubzick and slipperie age, from great intemperancie whereunto it is naturally inclined. It mitigateth the hurtles and displeasures of olde age, with honest recreation and solace, and to poore men it is in the stead of a companion by the way.

Diogenes.

Ab vili.

Alphonfus King of the Aragones being demaunded: *Viri rei plus
debere se fateretur, libris, an armis; ex libris inquit, & arma & ar-
morum inra didici.* To whether of these two thinges he would con-
fesse him selfe more bounde, to his bookes or to his force and puissaunce,
answereth, that out of his bookes, hee hath learned both force, and also
the lawe of martiall affaires: confessing by this his answer, that
hee is most bounde vnto his Bookes.

Alphonfus.

In lyke manner, when at a certaine time a King of Spaine said:
Non decere principes viros scire literas. It is not meete nor besee-
ming that Princes and noble men giue them selues to learning. *Alphon-
sus* cried out saying: *Eam vocem bonis esse, non hominis.* It is the
voice of a beast, and not of a man.

Liberi.

The duetie of Children,

Liberi.

Would to God this our age had many such kinges as *Alphonsus* was, then would learning flourish, and many would more chearfully apply their mindes to studie, because their *Mecanates* should alwayes bee readie to assisist them.

Theodidactus.

Bernard. Saint Bernard doeth exceedingly commend the instruction of good discipline, saying after this maner: *O quam compositum reddit omnem corporis statum, nec non & mentis habitum disciplina? Cernicem submittit, ponit supercilia, componit vultū, ligat oculos, cachinnationes prohibet, moderatur linguam, frangat gulam, sedat irā, format incessum.* Oh in what excellent order doeth discipline set al the state and iesture of the bodie? as also the habite of the minde? It maketh a man lowly, it layeth downe the stately countenance, it setleth the countenance in good order, it staieth the eyes, it forbiddeth great laughter, it gouer-
Ab affectu. neth the tongue, it brideleth gluttony, it pacifieth ire, it ordereth thy pace and going. *Seneca* saith: *Literas tanquā baculum repertas infirmo corpori.* Learning is like a staffe prepared for a weake and feeble bodie.
Seneca. When a soele in the hearing of *Pithagoras* saide: *Malle se cum mulieribus esse, quā cum Philosophis conuersari.* Hee had rather to bee
Pithagoras. with women, than to be conuersant with Philosophers. *Et sues inquit, in ceno libentius, quā in pura aqua versantur.* And swine (saith *Pithagoras*) had rather lye wallowing in the filthie puddles, than in the pure water.

Theophilus.

Truely you haue declared vnto vs woorthie and excellent prayses of learning, to the which the verie bruit beastes if it were possible might bee moved: but when must they learne, which and what maner of things are to be learned, and howe long, I pray you bee not grieued to tell vs in order.

Theodidactus.

Hebraei. The *Hebze*wes, in their *Apophthegmes* do teach, that we ought to learne from our young and tender yeares: *Qui enim discit inquit, puer existens, cui similis est? atramēto scripto in nonā papyrū: qui verò discit quā senex est, cui similis est? atramēto scripto in papyrū bibulam.* For who so learneth (say they) while he is a childe, to what is hee like? to ynke written vpon newe paper: but who so learneth when hee is is olde, what is he like? to paper that drinketh vp the ynke and will not beare

beare it, *Rambam* saith to *Rabby*, *Loke what thing soeuer is learned in childhood, it continueth, but whatsoeuer is learned in olde age, it is farre otherwise.* And *Saint Augustine* saith: *Addiscendum quod opus est, nulla etas sera videri potest: etsi senes magis decet docere quam discere, magis tamen decet discere quam ignorare.* To learne things that are needful, is neuer to late doubtlesse; And albeit, it rather becommeth olde men to teach than to learne, yet it rather becommeth them to learne, than to bee ignoraunt. And a great regarde must be had vnto young men, for the spending of time. *Omne enim tempus in quo de Deo non cogitant, hoc putate, inquit, vos perdidisse.* For, thinke this saith hee, that all the time wherein you doe not thinke vpon God, you haue vterly lost, *Corpus vestrum incedat in terra, anima autem vestra sit apud Deum.* Your bodies (saith hee) walketh vpon the earth, but let your mindes be lift vp to God. And *Ambrose* saith: *Nullam esse etatem ad discendum seram: erubescat, inquit, senectus, quae emendare se non posset.* No time is too late to learne: that olde age may be athamed (saith hee) which cannot correct and amende it selfe,

Rambam.
August.

Theophilus.

If from our tender yeares we must giue our selues to learning, & again, if in our olde age wee ought to set our mindes vpon godly studies and exercises? When shal wee finde a time to giue our selues to rest? *Et manum de tabula tollere.* And to take our hande from the table, as it is saide in the Proverbe?

Theodidactus.

All the godly doe knowe the commandement of God touching labour and paynes taking. *Gene. 3. In sudore vultus tui vesceris pane tuo.* In the sweat of thy face, shalt thou eat thy bread. Also the examples of worthie men, doe teach vs, that wee ought alwayes to giue our selues to labour, & exercise, *Socrates* being a graue man, was not athamed to learne to play on the Lute among boyes, and when some of his friends meruelled thereat, and saide it was vnseemely for one of his yeares to be amongst children, he denied that, and said, the things wherin a man is ignoraunt, it is no shame to learne, so that they be lausfull and honest.

Gene. 3.

Socrates.

Diuus Augustinus nunc sexagenarius Graecas literas didicit. *Saint Augustine* learned the Greeke tongue when hee was full threescore yeares of age,

August.

The ductie of Children,

Salvius.

It is better to
learne late then
never.

Aristotle.

Solon.

**Harmolaus.
Barbarus.**

Seneca.

In like maner Salvius Iulianus both in the knowledge of excellent lawes, as also in perfect friendship, a most pearelesse Prince, when hee was perswaded by his friendes to leaue his studie, and giue him selfe to his rest and quietnesse, was wont to say: *Et si alterum pedem in sepulchro haberem, adhuc addiscere vellem.* Albeit I had one of my feete in the graue, yet would I bee willing to learne. Aristotle also doeth defende the same, saying: There is no time sufficient to learne, *Nunquam inuenibus a discendi studio, honestisq; artibus, praeclarissimisq; actionibus feriandum est.* Young men must neuer make holie day and giue ouer their studie to learne honest Artes, and to practise them selues in vertuous and noble exercises: but rather most eagerly bende all their whole studie to the searching and vnderstanding of Artes and Sciences: and who so thus doeth, their studies shal adorne them, their learning shal pferre them, and the honest exercises of good Artes, shal purchase them fauour with all men. Solon was wont to boast, who said, *Se discitem quotidie aliquid, senem fieri.* He became an old man, by learning daily somewhat. Wittily said, Harmolaus Barbarus: *Sine labore, sine vigilijs, peruenire nemo potest ad ea quae nos a vulgo separant.* Without paynes and vigilant watching, no man can attaine to those thinges, which separate vs from the vulgar people: which thing this verse doeth testifie: *Venter, pluma, venter, laudem fugienda sequenti.*

Who so doeth seeke for praise,
in vertues Schoole, must shonne,
Fine fare, with Venus plaies,
and eke the beddes of downe.

Therefore, the good and vertuous young man shal appoint no ende to his studies. But hee shal follow Seneca his counsell here in, saying: *Tam diu descendum est, quam diu nescias, hoc est, quam diu viuas.* So long oughtest thou to learne, as long as thou art ignorant, that is, as long as thou liuest. Cicero also doeth counsell vs to learne, by an excellent similitude, saying: *Equus indomitus, quamuis bene natura compositus est, idoneus tamen non potest esse ad eas virtutes & utilitates, quae desiderantur ab equo: Ita neque indoctus homo, quamuis sit ingeniosus, ad virtutem potest peruenire, quandoquidem non potest virtus sine doctrina comparari.* An vnbroken horse, although hee be neuer so well limmed, and gallantly proportioned by nature,

ture, yet hee can not bee fit for those vertues, qualities, and profits, which from an Horse are to bee expected and desired: So an vnlearned man, albee it hee be wittie, can not attaine to vertue, forasmuch as vertue can not be gotten without learning and instruction.

Theophilus.

Vnto what end shal godly young men cleaue so earnestly to their studies? to the ende that they should purchase to them selues riches & promotions?

Theodidactus.

So forsooth: but good young men shall get learning (as teacheth Lodouicus Viues) not to the end that thereby they should only get them selues livinges, or be promoted to dignities and high honours, but the only ende of studies shall be this, that they become wiser, and also better. And Saint Augustine saith: *Homin nulla est causa philosophandi, nisi ut beatus sit.* It is to no purpose for a man to studie Philosophie, except to the ende that hee become happy thereby.

Theophilus.

Which and what maner of thinges (my good *Theodidactus*) do you thinke are to be learned?

Theodidactus.

Aristippus saith: Pouthes ought to learne those thinges, that might profit them whē they are men. Euery good thing ought first to be learned, neither is that rude & vnlearned age, (which is most easie to be taught) to be exercised in superfluous and vaine toies, or spend their time in idlenes and play. Antisthenes also gaue very good counsell, saying: Those thinges ought to be prepared for our vobage, which in shipwreck might swim forth with the owner, hereby supposing that good Artes were had in price euerie where, and could not be taken away by any maner fortune. Leontichides being asked what thing most chiefly ought wittie children to learne, those thinges saith hee, which shalbe most profitable for them after they shal come to mans state.

Theophilus.

What vices doe you thinke are the greatest hinderaunces and enemies to the studie of good Artes?

Theodidactus.

There are two vices chiefly to be expelled & driven away aswel

*The ende of
Studies.*

August.

Aristippus.

Antisthenes.

Leontichides

Avaritia.

Ambitio.

The duetie of Children,

**The enemies
of learning.**

from all learning, as also from the learned (to wit) Conetousnesse and Ambition, which thinges doe altogether destroy Artes, and also doe bying into utter contempt both the learned & also learning?

Theophilus.

But forasmuch as (mee thinke) I note that for the most parte euerie where, rich mens children are the most vnllearned, rude, & disobedient, by which a man may easily gather, that not couetousnes and ambition, but also wealth and abundance of riches are great enemies to good learning and studies.

Theodidactus.

Seneca.

Don say verie truly, For Seneca saith: *Si quis velit vacare animo, aut pauper sit, aut pauperi similis.* If a man woulde bee quiet in minde, and giue him selfe to some kinde of honest studie and exercise, must either be poore in deed, or els he must be like to a verie poore man. For wealth hath hindzed and helde backe many from the studie of Philosophie. But pouertie, is alwayes in a readines, & without these wooldly cares. *Quare Crescens sibi, qui se studio bonarum literarum consecrare instituerunt, admonitos velim, ne diuitijs abutantur, nec iisdem nimium confidant.* Wherefore I would haue these rich men (which haue purposed to dedicate them selues to the studie of good letters) admonished, that they abuse not, neither giue too much confidence to their riches and wealth. For saith Ierome: *Littera marisupium non sequitur, sed sudoris comites sunt potius, & laboris, socia iuniorum non saturatis, non luxuria.* Letters doe not seeke after stuffed powches, but are companions rather of sweat and labour, fellowes of fasting, not of riotousnesse and porredde paunches. *Demothenes, plus olei, quam vini expendisse dicitur.* It is saide that *Demothenes* spent more oyle, than wine. Whose example we ought to followe.

Idem.

Hierony.

Demothe.

Theophilus

To howe many kindes of studies ought young men to apply them selues at one time?

Theodidactus.

Varia delectat, sed lectio certa prodest, ait Seneca.

To reade diuers Authours, it bringerth delight,

Seneca.

But a staied reading, thy paines shal requite. Saith Seneca, Who so determineth with him selfe to goe a iourney, ought to trauel by a certeine and known way, & not to wander by many by pathes,

pathes, for that is not to goe, as one that woulde cherefully finish his iourney: but painefully to stray and wander about like an ignorant person.

Theophilus.

Is not the multitude of bookes profitable and necessary for young men?

Theodidactus.

The same Seneca, very excellently answereth this question, say-
ing thus: *Puto multos ad sapientiam potuisse pervenire, nisi putassent se* *Idem.*
pervenisse. Onerat discentem turba librorum, non instruit: multoq; sa-
lius est paucis auctoribus se tradere, quam errare per multos. I suppose
verily, many men might have attained to great wisdom, had they not
thought themselves there already. A multitude of bookes doe lade a learner,
but not instruct him, And it is a more certaine and sure way, for a man
to give himself to reade a fewe authours, then to erre by reading of many.
The Oenopides beheld a young man buying of many new bookes, *Oenopides.*
he said unto him. *Non arca, sed pectori.* Commit not learning to thy
chest, but lay it vp within thy brest.

Theophilus.

If it may please you now to shew vs what difference there is betweene
a learned young man, and an vnlearned, you shall pleasure these children
very much: for thereby they shall bee the more vehemently inflamed
to the studie of good Arts, and the more boldly seek to banish barbarous-
nesse, and ignorance.

Theodidactus.

Aristippus being asked wherein the learned differed from the
vnlearned: in the same (saith hee) that horses well broken doe dif-
fer from the vnbroken. For as the vnbroken horse by reason of ig-
norance what hee should doe, and of skittishnesse, is nothing apt ei-
ther for pleasure or profite: so the vnlearned youth which is vio-
lently led away with his own corrupt affections, (which good edu-
cation and learning, maffreth and subdueth) is very unmeet for all
companies and fellowship of life.

Aristippus.

Plato being demanded what difference there was betwene a
skilfull and cunning man, and an unskilfull, answereth, even as
much as is betwene a skilfull phisition & his patient. This que-
stion was also proponed to Aristotle, who answered, *Docti ab indo-*
ctis differunt, ut vini a mortuis. The learned do differ from the vnlearned

Plato.

Aristotle.

The difference
betweene the
learned and un-
learned.

The duetie of children

Even as the quicke from the dead, iudging a man without learning to be rather an image than a man. And to this agreeth that wise Cato, saying :

Garnish thy minde with precepts, and to learne doe not swage:
For our life without learning, is but deaths owne image.

Theophilus.

Oh, what great differences doe you shew vnto vs? which if the greater men, and wealthier sort of our Cities and Townes would beleue to be true, in what price and estimation should all the learned be had and how many *Mecanates* should they finde? But if you haue any other things, which may commend the studie of learning, hide them not from vs I pray you.

Theodidactus.

Socrates.

I haue verely, and that very notable sayings. Socrates being asked, what was the most beautifull creature of all others, *Homo* (*inquit*) *ornatus doctrina*. A man, saith hee, adourned with learning. Hee being also asked, what was the best and chiefeest learning: *dedicere mala inquit*. To vnlearne and forget the things that are euill, saith he.

Diogenes.

It was demanded of Diogenes, what was the most greivous & heaviest burden that the earth did beare? An vnlearned and ignozant man, saith hee. *Cleanthes sola forma indoctos à bestis differe dicebat*.

Cleanthes.

Glycon.

Cleanthes saide that the vnlearned differ from beastes, only in the shape and forme. The wise Glycon saie, that learning is a most sacred sanctuary.

Plutarchus.

Plutarch saith: *Neque in piscibus vox, nec in indoctis virtus quarendam est*. Neither wordes in fishes, nor vertue in the vnlearned is bee

Empedocles.

sought for. Empedocles that wise Philosopher, when a certaine man said vnto him, that hee could finde neuer a wise man in those parts wher hee inhabited: no great marvell, saith hee. *Qui enim querat sapientem, enim prius oportet esse sapientem*. For whosoever seeketh a wise man, it behoueth him first, to be wise himselfe.

Theophilus.

Seeing nowe you haue sufficiently expresse and laid open vnto vs the most excellent praises of the profite and dignitie of learning. Nowe is it a meet place (as I iudge) that you shew vs some thing concerning vertue, as you promised in the beginning.

Theodidactus.

*Of the dignitie
of vertue.*

All children are to be earnestly perswaded vnto the studie of good letters, as well of their parents, as of their teachers, but yet more earnestly

earnestly (in my iudgement) they are to be moued vnto vertue and godlines: for what shall it profite to haue the knowledge of many artes and sciences, if the loue of vertue and true godlinesse shall bee wanting. Socrates was wont to perswade young men, that they should behold themselves often in a looking glasse, and if they seemed beautiful & well fauoured, yet they shall beware, least they should commit any thing not becoming their beautie: if not, looke what lacked in the comeliness and fauour of their face and bodies, they should recompence the same, with the towardnesse of wit, and comeliness of maners. Thus did this excellent man take occasion in every place, to exhort men to the studie and loue of vertue. Also the Poet Hesiodus doeth approue this saying, which perswadeth young men to spare no paines and laboꝝ, for the attaining of vertue, which being their conductor & guide, they shall purchase to themselves, immortall fame and gloꝝ. Wherefore they ought to keepe this saying of Horace alwayes in remembrance.

Socrates.

Hesiodus.

Qui cupit optatam cursu contingere metam:

Horatius.

Multa tulit fecitq; puer sudauit & alse.

Abstinnit venere & uino, &c.

Who so desires the wished marke, by running to attaine,
must doe and suffer many things with hunger & great paine.

Whiles youthfull yeeres do last, he must both sweat & suffer cold,
and eke from wine & women both, he must himselfe withhold.

Vertue (I say) which is so highly commended and extolled of all the Philosophers, Is not gotten, saith Cicero, *Somno nec plumis Sardapalis sed vigilis: nec otio, sed cura: non voluptatibus, sed laboribus.* With sleeping in down beds in the delights of Sardapalus, but with watching; not with ease, but with care: not with pleasures, but with labour and paine. Out of doubt it is to be reckoned no felicitie, which wanteth vertue, learning and the knowledge of good arts, toynd with the feare of G D D. Thou shalt bring thy selfe in happy state, saith Seneca, if thou shalt vnderstand those things to be good, which are mingled with vertue, and those things foule and vnseemely which are mixed with malice and other foule vices. He saith also, praise a man in that which can neither be given him, nor taken away from him: which is neither faire house, gay and costly garments, nor any rich or precious iewels, but a minde garnished with vertue, wisdome, and perfect reason.

How wee must
come to vertue.

The duction of Children

Theophilus.

What manner difference doe you put betweene wicked and vngodly young men, and those that are indued with godlinesse, vertue, wisdom and honestie?

Theodidactus

The difference
betweene the af-
fections of the
godly and vn-
godly.

A very great difference surely: For the godly yowthes indued with vertue, are wholly given to the redressing of their own faults, cleansing and purging of the imperfections of their adolescencie, & heereof they will bee very carefull day and night: But the wicked and vngodly haue none other care, then howe they may obey the lustes of their flesh, and inioy their wicked and filthy wyshes.

Theophilus.

It cometh now to my remembrance, howe I haue heard you often tel the excellent tale of the poets concerning *Hercules*, which very stoutly & with noble courage (all fond delights and pleasures set apart) sought after vertue and renowne: I heartely intreate you that you will recite it heere, to the end these yowthes might the rather bee stirred vp and inflamed vnto vertue, whose example if they endeavour to imitate and follow, it shall turne to their great praise and profite.

Theodidactus.

A tale of *Hercules*.

There is nothing truer without doubt. The Poets doe shewe, that it chaunced when *Hercules* was young, he went forth into the wilderness, and lighting on a forked and crosse way, hee stood still a good while, doubting which way he were best to take, there stood by him two matrones (that is to say) *Virtus & voluptas*, this one very fine, branelly attired, and looking vpon him with a merry and flickering countenance: that other sad, heauie, & but homely apparelled. And when this delicate Dame did offer and promise vnto him, that if hee would chuse her wayes, hee shoulde haue with her, mirth, ioy, wealth and the abundance of all worldly pleasures: But the other could assure him of nothing but hunger, thirst, heat, colde, and whatsoeuer sadnesse, heauinesse, hardnesse and horreur might be deuised, but the end and rewarde of these thinges, shall be at the last, the inioying of the everlasting felicitie in heauen, with the sight of the Godhead, and felowship of the Angels and Saints. He taking the more excellent and wholesome counsell, chose rather to

The example of
Hercules.

to follow the way of vertue, albeit for the present time more hard,
dangerous and onible: But surely there are very few that will
follow Hercules in this point.

Pooreouer, what the Poets doe declare of Hercules, that doeth
the holy Scripture truely testifie to haue channced vnto Moles,
which as S. Paul saith: 1. Hebræorum: Moles when he was great,
refused to be called the sonne of Pharaos daughter: choosing rather
to suffer aduersitie with the people of God, then to ioy the plea-
sures of sinne for a season: esteeming the rebukes of Christe grea-
ter riches then the treasures of Egypt: For hee had respect vnto the
the recompence of the reward. A good and faithfull father of fami-
ly, and maister of household, ought alwaies to propone and set forth
such examples as these, vnto his children and seruants, that at the
last hee may reduce and bring them into the way of vertue: but the
youth which cannot be moued by these and such like examples,
are very dull, blockish, and must needs be enstraunged from all
vertue and godlinesse.

The example of
Moyles.

As the studies of good Artes, and vertue are so nigh kinne, and so wel
agreeing betweene themselves, that the one cannot, neither ought to be
without the other: So I iudge this third thing (to wit) the studie of wise-
dome meete to be added vnto them, without the which those two are
but as dumbe images, or rather of things hauing no life. Wherefore I iudge
it worthy our labour, if you will also youchsafe to exhort these children
vnto the studie of wisdom.

Theopididatus.
I haue no speciall thing that I might declare concerning this
studie, but I will conduct your children vnto the fountaines of hea-
uenly waters, from whence they may drinke as much as they list,
(to wit) vnto that most wise king Solomon which hath perswa-
ded & exhorted not only his own sonnes, but also al our children in
like maner, vnto the studie of wisdom, saying thus: My Sonne,
incline thine heart to the knowledge of wisdom: and againe, pos-
sesse thou wisdom for that is better then golde: and searche thou
out prudence, for that is more precious then silver. Wisdom is
much better then the engines of warre: Iesus Syrach saith: Qui dili-
git sapientiam, diligit vitam. Hee that loueth wisdom, loueth his life.
If thou wilt hold down thine eare, thou shalt receiue doctrine, and

Of the study of
wisdom.

Preu. 20. 36.

Eccle. 9.
eodem. 4. 5.

The ductie of Children

if thou delightest in hearing, thou shalt be wise. A wise man shall be filled with blessing, and shall purchase honoꝝ among the people and his name shall liue foꝝ euer.

Theophilus,

Surely these are worthe praises of wisdom: but I have heard that wisdom is two folde (to wit) humane, and diuine, wherefore it shall bee needefull, were it not for your trouble, to shewe and expresse vnto these youtnes, what wisdom it is that Solomon so highly commendeth heere.

Theodidactus,

It is most certaine that Solomon doeth not commend in this place, that humane wisdom which was knowne to the Philosophers: but heere is mention made of that wisdom, by the which that wholesome knowledge of the diuine mercie of Gods manifested vnto vs, through the which, by the blood of Christ, we obtayne remission of sinnes and eternall life. Of which also Solomon speaketh in the 8. Pro. which place I would were diligently read, & carefully meditated of al godly young men, whereby might be kindled in them moꝝe & moꝝe the studie of true wisdom & godlinesse. For there both wisdom herselfe speake after this maner: I can giue counsell & be a guide, equall is mine, I haue vnderstanding and strength: through mee kings doe raigne, and princes make iust lawes, through me doe princes beare rule, and all iudges of y^e earth execute iudgement. I am louing vnto those that loue me, and they that seeke me early, shall finde me. Riches & honoꝝ are with me, yea excellent goods & righteousness: my fruit is better then gold & precious stone, and mine increase moꝝe worth then fine siluer & c. O ye young men, which haue but euen now begunne to salute wisdom at the threshold, are yee not delighted and rapt with the loue of this most excellent wisdom? which both can & wil adorne & enrich you with so many excellent qualities: How can you I say hold your selues from her? which willingly offereth herselfe vnto you laden with so great riches and iewels, which he hath purposed freely to put into your bosomes, except yee do utterly contemn & reject her with these so excellent treasures, which cometh vnto you, adorned with so great glory, that the Sunne cannot be compared vnto her, with all his resplendent and glittering beames: wherefoꝝe I pray you, which of you is so brutish, oꝝ rather so mad, which

The commendations of wisdom.

which straight way will not runne to hir and with lowlie and ardent request and sute, seeke for her familiaritie and love? Which to be shoyte, of all the auncient fathers and wise men from the beginning hath ever most diligently bene sought, knowne, beloned, and commended. As the writings also of Clement doe testifie, saying: *Melior est sapientia quam vires*; Wisedome is better then strength. And agayne, *Multitudo sapientum conducit orbi terrarum*. The multitude of wise men doe guide and governe the whole earth. And a little after: *Omne auram in comparatione sapientia arena est exigua*. All the Golde in the worlde in comparison of wisdom, is but as a litle sand. And agayne: *Neminem diligit Dominus, nisi eum qui cum sapientia habitat*. And Isidorus sayth: *Nihil sapientia melius, nihil prudentia dulcius, nihil scientia suavius*. Nothing is better then wisdom, nothing more pleasant then prudence, and nothing more sweete then science.

Clement.

Isidorus.

Theophilus.

Howe many degrees be there vnto wisdom?

Theodidactus.

Lactantius setteth downe two degrees: The first stepp vnto wisdom (saith he) is to vnderstande the thinges that are false; but the seconde is to knowe thinges that be true, then the knowledge of whiche trueth, there is no pleasure more ioyfull vnto man.

Lactantius.
Two steppes
vnto wisdom

Theophilus.

Wherein consisteth the true wisdom of man?

Theodidactus.

All the wisdom of man saith the same Lactantius, consisteth in this, that he do acknowledge and worship the true and living God, this is our opinion, & this is the summe, therefore I do testifie, publish and denounce it to the uttermost of my power. This wisdom haue all the Philosophers sought for all their liues long, and were neuer able to finde, comprehend, and kepe it, whiche haue neuerthelesse eyther retained wicked religion, or else haue utterly defaced all: And that for because they haue sought God without his worde, without the which he can neyther be founde nor comprehend.

Lactantius.

Theophilus.

Z.

Thau

The ductie of children

That heauenly wisdom, which proceedeth from the holy Ghost, maketh vs truly blessed and also maketh vs heyres of all Celestiall treasures and ioyes: in the meane season neuertheless I suppose that this humayne wisdom, (which by ciuile pollicie and householdly gouernement is best maintained & preserved) is not altogether to be reiected, but rather to be sought and obteyned with great studie and labour.

Theodidactus.

This humayne wisdom (wherewith the Philosophers, and all other politicke Gouernours are garnished and adourned) is the gifte of G D D, wherefore it is our partes not to abuse so holie a gifte. Saint Augustine maketh mention of this excellent pawne and token of a good will betwene G D D and vs, saying after this manner: *Maior & miserabilior aegestas non est quam egere sapientia: & qui non eget sapientia, nulla re omnino egere potest, est ergo animi aegestas, nihil aliud quam stultitia.* There is not a greater and more miserable pouertie, then too wante wisdom: and whosoever hath that, can want no manner thing that good is, therefore the pouertie of the mind, is none other thing then mere foolishnesse.

Theophilus.

By what meanes may wise men be truly known.

Theodidactus.

Plato being demanded the same question, answereth in this wise: *Sapiens quum uisuperatur, non irascitur, & non extollitur, quum laudatur.* A wise man when he is disprayed, is not angry: neither is he proude when he is praysed.

Theophilus.

Young men, which by no reasons, counselles nor admonitions can bee perswaded and brought to the studie of wisdom, what becomes of them at the last?

Theodidactus.

It allwayes chaunceth very euill to those negligent, contemptuous, & foolish childezen, which neuer take pleasure in the knowledge of true wisdom, for they often fall into suche extreme pouertie and miserie, that they are euen compelled to selde themselves vp into the seruitude and bondage of seruantes, according

ding

August.

Animi aegestas.

Sapientia proprium.

Ezek. 10.

bing to this saying of Ecclesiastius *Servus servorum liberis servit.*
The children that are foolish, shall doe service unto the servants that
is discrete and wise. A discrete servaunt shall have more rule,
then the Sonnes that have no wisdom, and shall have like he-
ritage with the brethren sayeth Solomon. *Wise children will*
allwayes be afrayde lest this shoulde fall upon them worthily
and through their rust deserves: For as it is the greatest glorie
of children, to continue in the libertie, honour, authoritie, and
the possession of their Countenances: So also is it the greatest
shame and ignominie that can bee, to bee so stripped, spoiled
and lesse destitute, of all honour, glorie, wisdom, possession
and inheritance of their Ancestours, that they must be forced
to serve and obey not only the servauntes, but also oftentime their
very bondmen.

Prov. 17.

Let children weigh and consider these things, and let them
love and reuerence the studie of wisdom, that they become not
the servauntes of bondmen, but rather of the Lorde our G D,
and let them alwayes beare in mynde this saying of the Philo-
sopher: *Adhuc scilicet ornatus sapientia est.* Wisdom is the
garnishing and setting forth of youngmen. Hitherto have I treat-
ed of the studie of wisdom, now will we speake some thing
of shamefastnesse, which also is a vertue that greatly becom-
meth young men. For I iudge it alwayes necessary for children
to be instructed in this point.

Aristotle.

Theophilus. It is a very necessary poynt and woorthie to bee hearde and im-
braced of all young men: Wherfore (my good Theodidastus) pro-
ceede I pray you to declare your goodwill towards vs in teaching and
instructing these yowthes, which I trust will not bee vnmindefull of these
your good lessons and instructions.

Theodidastus.

Paulus Vergerius sayeth, that shamefastnesse in a Child is a moſte certayne ſigne of greates towardnesse of a good nature, these be his wordes: *Veremundia in renella erat signum optimi.* Shamefastnesse in youth is the greatest ſigne of vertue. Therefore it is very well to bee liked, if when they be re-

Paulus Ver-

The duetie of Children,

Lado. Pines. .buled, they doe blasse, and being corrected become better. *Indonitus*
Thas sayeth: *Desperanda est illius salus quem de fuit pudor, male-*
fator. The sure affliction of him is to be disgraced, who hath shaken
Cato. off his conscience. Also Cato was wont to say, that he had bet-
 ter thing in these young men that would blasse, than those that
 frequents haughtie and lewd countenance, and arrogantly
 against the modestie. *Exuberit, fabius et al.* He blushest, there is
Terentius. sign of grace in Diogenes. at a certain time, when he behelde a
Diogenes. young man blushest in rebuked for his faulte, sayeth: *Confide*
Seneca. *for, huiusmodi coloris est color.* Bee of good cheere my childe,
 this is the colour and die of vertue. *Nutriendus est pudor, ait Seneca,*
qui grandis in animo et uerit, aliquis, erit bone spei locus. Shame
 is to be nourished, (saith Seneca) which as long as it resteth in the mind,
 so long shal there bee some place of good hope. And Saint Ambrose
 teacheth: *Verecundiam omnibus etatibus, personis, temporibus &*
locis aptam esse, uincibilemque animos maxime decere. Shamefastnesse
Ambrosius. is very meete for all ages, persons, times and places, but yet it chiefly be-
 cometh young men. *Saint Bernarde* doeth attribute greates prayes and commenda-
 tions vnto shamefastnesse, saying: *What is more to bee beloued*
Verecundia *than a shamefast young man.* Howe sayre and excellent a pearle
laudes. in the face of a young man is shamefastnesse. Howe truely and
 undoubtedly is it the signe of good hope. It is the messenger of
 good to wardnesse, the rodde of discipline, the driver away of euill,
 the defender of chastitie, the speciall glayte of the conscience, the
 preseruer of fame, the comelinesse of life, the seate of vertue, the
 first fruites of vertues, the praise of nature, and the badge and cog-
 nisaunce of all honesty.

Theophilus. But that this modest booke may

Exceeding happie should our youth be, if here they would consider,

what great commodities this shamefastnesse bringeth with it.

Theodidacus. Altogether happie in childe: for shamefastnesse in childe-
 hode is, not onely too bee commended, but also that to ward-
 nesse which for the with the hope of an honest life to come, and of
 the attayning the knowledge of god artes, in the time of ado-
 lescency.

lescentie. **Furthermore**, it is said of the wise Philosopher *Seneca* *Puer simplici-
ter commendatur, iuuenis committitur, senex uergetur.* A child
is to be commended in his simplicitie, a young man for his gentlenes and
civilitie, but an olde man for his gravitie. Maisters and teachers may
perceiue and know the natures and forwardnesse of their children;
by diuers meanes, as may be seene in *Policianus* and *Erasmus*; both
which doe describe and set forth the signes of good towardnesse in
this wise.

Signes of good
towardnesse in
youth.

1. **To** betheve them selues to their maisters and teachers, not
only to be diligent, but also chearefull to learne.

2. **To** covet the fellowship of those schollers, that be better lea-
ned than them selues.

3. **To** contend with none, except it be in learning.

4. **To** haue a facile and quicke perceiuerance and vnderstand-
ing of those thinges, that are taught; and to keepe them faythful-
ly.

5. **To** follow them happily, & pronounce them diligently.

6. **To** be ashamed to be haughtier, or other's, may rather choo-
se to get before them, than to be behind. **Not** to be angry, dogged, or sullaine, when he is corrected;
and to reioyce when he is praised.

7. **To** promise great thinges vnto him selfe by his paines, and
to perseare beating.

Theophilus.

You shall doe vs a great pleasure, and a thing worth the paines to these
youthes, if now you wil adde hitherunto some thing, of the keeping com-
pany with those, that are good, and shunning the fellowship of those, that
are lewde and wicked.

Theodidactus.

Now speake in verie good season (my *Theophilus*) for the compa-
ny & fellowship of those that are good, hath neuer laued many young
men out of many perilles and great daungers, and on the contra-
rie parte the acquaintance and familiaritie of the wicked hath
vndone and vtterly cast a way many a one, which if other wise
they woulde haue kept companie with the vertuous & godly, they
had neuer degenerated, nor attempted such horrible wickednesse.

Of the familiar
conuersation
of the good and
evil.

Where

diuini habens, & ipse euades sapiens: Cum malis consuetudinem habens, & ipse euades malus: corrumpunt enim bonos mores, consuetudines male. Having thy conuersation with the wise, thou thy selfe also shalt become wise, but if thou takest pleasure in the company of the wicked, thy selfe also shalt prooue wicked: for euil customes and the familiaritie of the wicked, corrupt good manners. In like maner, Saint Paul verie wisely aduertiseth Timothie what to follow, and what to shunne, saying: *Iuuentia desideria fuge, sectare uero uirtutem, fidem, pacem, & charitatem, cum his qui inuocant Dominum de corde puro.* Auoide the lustes of youth, but followe righteousness, faith, peace and charitie, with them that call on the Lorde out of a pure heart. Peter and Iohn and the other Apostles, doe teach the same thing, whose wordes I haue thought good to set down also in this place, that our children might haue in readines also, as it were set before their eyes what they ought to shunne, & what to embrace. For S. Peter saith: *Sobrius esto, & uigilate, quandoquidem aduersarius uester Diabolus tanquam leo rugiens obambulat, querens quem deuoret, cui resistite fortes in fide.* Be sober & watch, for your aduersarie the Deuil, as a roaring Lion walketh about seeking whome he may deuour, who resist stand fast in the faith. And S. James saith: *Resistite Diabolo & fugiet a uobis.* Resist the Deuil, & he will flee from you. Also S. Iohn teacheth, that we must not giue our selues to the vain inticements of the world, where he saith: I loue not the world, neither the things of this world, if any man loue the world, the loue of the father abideth not in him. Saint Paul giueth vs this exhortatio, saying: *Flee fornication. Cuius cuius in that a man doeth, is without the bodie: but hee y committeth fornication, sinneth against his own bodie.* And vnto the Ephesians hee saith: Let no filthy communication proceed out of your mouth, but that which is good to edifie. S. Luke. 21. saith: Take heede vnto your selues, lest at any time your hearts be overcome with surfitting & drunkennes. Ephraim, teacheth young men to flee the abuse of wine saying: By wine y spiritual eyes are blinded, iniquitie is multiplied, the venomous sweetnes of lust is stirred vp, the execrable filthines which is against nature, is inuented. Wherefore S. Paul saith: *Noli bibere uinum, in quo est luxuria.* Drink no wine, wherein is riotousnes & excesse. And it is certaine, that of the superfluous drinking of wine proceed many euils, which we may learne by the answer of Anacharis, who being stricke of a drunken & an vnruely youngman

Menander.

that youth ought to folow and what to shunne.

2. Timoth.

Peter. 5.

Iacobi. 4.

Iohn. 2.

I. Cor. 6.

Ephes. 4.

Filthy speeche and drunkennes must be shunned.

Anacharis.

The ductie of Children,

at a great feast or banquet said: *Adolescens, si nunc vinum non feres, ubi senueris aquam feres.* Young man, if thou canst not beare and indure wine now, when thou waxest old, thou shalt be compelled to beare & drink water: It was a signe of great moderatib in this Philosopher, that he imputed vnto the wine, the malepertnes and disorderd behauiour of this young man. For those that immoderately shall drinke wine, chiefly at that age, to which water better agreeth & is more conuenient. Such beie often are compelled to drinke water when they are olde, by reason of their pouertie, when neuer theles, the vse of wine vnto that age were most meet and necessarie. Also Diogenes at a time hearing a faire & comely young man, vsing very vnseemely speeches, saide: *Non te pudet, qui ex eburnea vagina, plumbeum educas gladium?* Art thou not ashamed to drawe a leaden sworde out of an Iuorie skaberd? Iuorie in time past was had in great price, as we may read: by this he noted, that garrulitie in young men is not to be suffered. And Zeno the Philosopher repponed a young man, prattling, many thinges verie rashly, saying vnto him after this maner: *Ob id binas habemus aures, ut vnicum, ut plura audiamus loquamur paucissima.* For this cause nature hath giuen vs two eares and but one mouth, to the ende wee should bee readier to heare, than to speake. Socrates espying a young man eating his meat verie greedely at a feast, and dipping his bread very often into his potage dish: Spy guesstes (saith he) which of you vseth his bread in the head of soule, & his soule in the head of bread? Whereupon there was a reasoning amongst the guesstes who it should be, which the young man perceined, and began to blush, and after that, he eat his meat more leasurably, and with greater moderation than before.

Theophilus.

Verely, that young man which hath purposed with him selfe to walke in the wayes of the Lord God, in all thinges, must both obserue and flee many things: but yet in my iudgement, there cannot be a more soule and horrible vice in a young man than whoredome and filthie lustes. Wherefore I beseech you, if you haue any thing that may tend to the detestation of this so horrible a vice, disclose them vnto vs, that the heartes of these children may bee thoroughly terrified, and that they might not only shunne so pernicious and detestable a sinne both to bodie and minde, but also loath it with their whole heart.

Thecodidactus.

Diogenes.

*Garrulitie is
repponed.*

Theodidactus.

Whoredoms and adulterie out of doubt, are two horrible and detestable crimes, wherefore young men ought to have great care that they might live godly and chastly, and studie to preserve and keepe them selves from all wanton and filthy lustes both of minde and bodie, lest they prouoke the gracious wrath and indignation of God upon them, which they shall the more easilie doe, if they shall alwayes fire before their eyes, the writings and testimonies of the holy Prophets and Apostles, and the horrible examples of whoredoms and adulterie, which are set forth vnto vs euery where in the holy scriptures, such as these are:

Fornicatio vinum, & ebrietas inferunt cor. Fornication, wine, & drunkenness, doe scale away the heart. *Fornicatores & adulterii mulieribus Deum.* Fornicators and adulterers the Lord will iudge.

Osee. 4.

1. Cor. 6.

Apoc. 21.

One of fornicators shall be in the lake that burneth with fire and brimstone, which is the second death. And Moses saith: Accursed be hee that shall lye and sleepe with an other man's wife. And Tobias wishing well vnto his daughter, and counselling him, saith: Let some keepe thee from all whoredoms, and besides thy wife, let no fault be knowne of thee. Saint Mathew saith: Whosoever

Dem. 27.

Math. 9.

looketh on a woman to lust after her, hath committed adulterie with her already in his heart. And Paul saith: Know you not that your bodies are made the members of Christ: that I make the members of Christ, & members of an harlot? Do ye not know, that he which completh him selfe vnto an harlot, is one bodie with her: and he that completh him selfe vnto the Lord, is one spirit. And againe, Be ye not deceived, neither whoremongers, nor worshippers of Images, neither adulterers, neither effeminate persons, nor those which defile them selves with mankind, nor thieves, neither conetous persons, nor drunkards, neither cursed swearers, neither pillers nor pollers, shall receiue the inheritance of the Kingdom of God. Chrysostome saith: The cause of adulterie, is the

1. Cor. 6.

curious beholding of a womans face. And one of the Fathers saith, That fornication is stirred vp, and last procured, with repletion of meates and drinckes, satiety of sleepe, idlenesse, and play, wanton wordes, and the curious garmyng of the bodie. Let wise young men haue alwayes in remembrance these & such like places, & not suffer the selves to be polluted with such execrable wickedness, following

The route of adulterers.

The duction of Children,

The example of
Alexander.

Against Adul-
terers.

Sapi. 3. 4.

Job. 31.

ing this example of Alexander, which when hee had gotten into his keeping the daughters of Darius being taken prisoners, and when his friendes perswaded him, that hee should goe and lye with those faire and bewtifull women: *Turpe foret, inquit, virorum victores, a mulieribus vinci.* It were a foule shame and reproch (saith hee) that the conquerours of men, should now be vanquished of women. But now we will set before you certaine notable examples concerning this vice of adulterie. It is written in the third Chapter of the booke of wisdom. The children of aduouterers, they shall come to an ende, and the seeds of an unrighteous hedde shall be rooted out, and though they live long, yet shall they be nothing regarded, and their last age shall be without honour, &c. And in the fourth Chapter he saith: The multitude of vngodly children, is unprofitable, and the thinges that are planted with vngodly dome, shall take no deepe roote, nor laye any fast foundation, hereby let yong men learne, that adulterie greatly displeaseth the maiestie of God. And let them hearken to the wholesome counsell of the Prophet, saying: I have made a couenaunt with mine eyes, that I would not once thinke of a virgine, nor els let them giue eare to this that Job saith: *Auerte faciem tuam a muliere compta, & ne circumspicias speciem alienam, propter speciem mulieris multi perierunt.* Turne away thy face from a gorgeous and fine decked woman, & behold nother straunge bewtie, for many haue perished through the bewtie of women. By these it appeareth, that adulterie is a grieuous sinne, and prohibited and grievously punished of God, as these places of scripture doe testifie. Genesis. 22. 10. Leviticus. 20. Deutro. 22. Ieremie. 3. Therefore it is needefull that yong men set before them the commaundements of God, touching unlawful lusses, and the horrible wrath of God for the same. And againe, let them consider the punishments and plagues both of the people of God, and also of the Heathen. How many slaughters, battailes, destructions, spoiles and bitter ruines haue proceeded from this vice. Straying lusses were the cause of the deluge, & flood, and after the flood, the destruction of the Sodomites. Numeri. 31. Where were slaine. 24. thousande, for whoredome and aduoutrie. After that almost the whole tribe of Benjamin were destroyed for violating the wife of the high Priest, David also suffered grievous punishments for his adulterie.

The

The histories of the Gentiles be very many; as the destruction of Troy. The expulsion of the kings of the Romans. The children of Pisistratus murdered at Athens. Phillip of Macedonia was slaine for his wicked lustres. And Alexander perished in the midst of his delights and pleasures. The Lacedemonians were overthrowne, and destroyed. And Aristotle in his Politiques and booke of ciuill gouernment hath gathered together many examples, in the which hee leaue to our memory what common wealths haue been molested, altered, and utterly destroyed through lust and desire of Sommeraigntie. Let young men diligently consider these most lamentable and feareful examples, and flee such like plagues and punishments, least the fire of gods wrath consume them.

Theophilus.

In deede you giue vs very wise counsell, but forasmuch as wee knowe and plainly vnderstande that the nature of our children is so corrupted through the sinne of our first Parent *Adam*, and become more weake and feeble, than that it is able throughly and altogether to abstaine from such wicked lustres, what ought wee to doe thinke you? And what counsell and remedie doe you iudge meete too bee admitted in this case?

Theodidactus.

After true inuocation and seruent Prayer vnto God (which is wont to be the only stay vnto the Godly in all their temptations and perils) there is no remedie more effectual against these vagrant and execrable lustres, then honorable and holy wedlocke, which God himselfe by his wonderfull counsell and providence hath instituted, for the procreation and education of children, and for the auoyding of filthy lust, which God woulde haue to be magnified, beloued, and embraced of vs, when wee shal come to mature and ripe yeres. For wedlocke is a worthy and honorable state of life, preserved, fortified & adourned through the blessing of God, which all the godly haue purchased to commend vnto vs, both by their preaching and by their examples, & is ascribed vnto the very toppe of all good workes. And it is certaine, that God doeth allow godly matrimony, and wil be present with them with his blessing, and will aide and helpe them in all their necessities, if they praye vnto him, which is manifest by the marriage, celebrated, and solemized in Cana of Galilee; whereat Christe with his mother and

And this is
Matrimony
instituted of God.
Gene. 2.

The duetle of children

Disciples not only vouchesafe to be present, but also helpeth the want and scarcitie of the new married couple; and by a wonderful miracle helpeth their present necessitie, yea and also honoreth the marriage with a woorthie and bountifull gift. Wherefore I doe exhort all yong men, which feele them selues to want the gift of chastitie, that they ioyne themselves to honett matrimonie, according to Pauls counsell: *Melius est nubere quam viri.* It is better to marry then to burne. And for the auoyding of fornication, let every man haue his owne wife: And God so highly esteemeth his owne ordinance, that he hath most severely forbidden al feruent and burning loue, and all vnnaturall lustes, and punisheth them most greuously as many examples doe testifie, both prophane and holy, as we haue already alleadged.

Cor. 7.

Theophilus.

By these your words (my reuerend *Theodidactus*) wee are thoroughly perswaded that matrimonie is instituted and ordeined of God, honorable, holy, and the very effectuall remedie against this outraging lust, wherefore heereafter throwe this your counsell or rather the determinate will of God, after that wee shall perceiue and vnderstande these our sonnes and daughters to bee of ripe yeeres and good discretion, wee will carefully bestowe them in marriage. But before wee speake any further of marriage, I beseech you most hartily, that if so be you haue any other weapons, engines, or antidotes, against this mischief, you would communicate & impart them vnto vs, least our children before marriage fall vnto whoredome, and after into adulterie.

Theodidactus.

There is no neede that you shoulde ble this earnest intreatie, I most willingly will satisfie your godly request. In Erasmus (I remember) I read of late a woorthie remedie, both profitable and necessary for all yong men, whose wordes are these: First the goodly yong man that bethinks and consider with himselfe, how foule, how filthy, and also how vnseemely for man this lust and pleasure is, which maketh vs (being the workmanship of the diuine God) not only like to beastes, but also to swine, goates, dogges, and the most lanage & brutish beastes in the worlde. And moze then this which casteth vs also into the most vile state & conuiction of beastes

In his booke
intituled
*Enchiridion
militis Christi-
iani.*

which were destinate and appointed to the fellowship of Angels, and communion of the diuine and heavenly creatures. Besides this, let him consider how short and momentarie a thing it is, and how corrupt, hauing alwayes mingled therewithal more gal then honie: and on the contrarie, how precious a thing the soule of man is, and how holy a thing the body ought to be, which is the habitacle for the soule. Therfore what great madnes is this, that for so litle a tickling and filthie motion of so short a pleasure, to pollute and defile both soule & body together in such wicked and vnseemly maner: to prophane the temple of God, which Christe hath consecrated vnto himselfe with his most precious blood? Let him way this also, what a heape of mischiefs this flattering plague bringeth with it. First it taketh away the good name, the most precious possession that a man can haue in this world: it wasteth the patrimonie, it decatieth the strength of the body, it hurteth the health, it procureth sicknesse and diseases, and that most dangerous and filthie, it defaceth the flowre of youth before the time, it hasteneth old age, it taketh away the vigoz and force of the wit, it dulseth the quicknesse of the minde, it calleth a man from all honest studie, & draweth him altogether in filthinesse, so that after he giueth his minde to nothing but stultish, vile, and filthie things, and it deprieth a man of the vse of reason, which is most proper vnto him, and what mischief or plague either to body or soule is there not, that this one vice doth not bring with it?

The fruits of wickedness.

Theophilus I cannot see without doubt what can more terrifie these our youthes from luste and this pernicious pleasure. But nowe goe forward I pray you if it may please you to shewe vs more touching matrimo-

Theodidactus

With al my hearte (my *Theophilus*) will I shewe vnto you the things which heretofore I haue collected concerning matrimonte. But first attend and marke diligently what and how great a treasure a godly wife is, the worthie praises wherof, Solomon berce-
cellently describeth after this maner, saying: *Mulier diligens corona*
est viro suo A louing wife is a crowne vnto her husband. And againe:
Sapient mulier adificat domū suam. A wise womā vpholdeth her house,

The praise of a goodly wife.
Pro. 12. 14.

The duetie of Children

Eccle. 25.

Eccle. 26.

37. *etiam* 18.
etiam 18.

but a foolish woman plucketh it downe. And in the 18. Chap. *Qui inuenit mulierem bonam, inuenit bonum*. Who so findeth a good wife, findeth a high treasure, And Iesus Syrach saith: *Non discedere à muliere sensata & bona, quam sortitus es in timore domini*. Depart not thou from a good & wise woman, whom thou hast chosen in the feare of the Lorde. And in the same Chapter, hee saith: *Beatus qui habitat cum muliere sensata*, Happie is hee that dwelleth with a wise woman. And againe, Happy is the man that hath a vertuous wife, for the number of his yeeres shalbe doubled. An honest woman maketh her husband a ioyfull man, & shee shall fill the yeeres of his life in peace. A vertuous woman is a noble gift, which shalbe giuen for a good portio vnto such as feare god, for whether a man be rich nor poore, hee may haue euer a merry heart, and a cheerefull countenance. A louing wife reioyleth her husband, and feedeth his bones with her wisdom. A woman of few wordes is a great gift of God, and to all well nurtured mundes, may nothing bee compared. An honest and manerly wife is a gift aboue other giftes, and there is nothing to bee compared vnto a minde that can rule it selfe.

Theophilus
These bee notable prayes, but where shall a man seeke for such a one. Where shall shee bee found? Of whom shall a man desire a wife adourned with suche excellent vertues? For it is a birde seldome scene.

Theodidactus

Prone. 19.

So some now as a young man shall attaine to that age, that hee begin to bethinke how to contract himselfe in matrimonie, then let him not be ashamed to fall downe vpon his knees dayly, and with feruent prayers and heartie supplications desire of Almighty God to send him a godly and vertuous wife, for as much as shee is only the gift of God, according to this saying: *Domus & diuitie dantur a parentibus, a domina proprie vxor prudenti*. House and riches may a man haue by the heritage of his parents, but a wise and discret woman is the gift of the Lord.

Theophilus

What thinges are chiefly to be respected in marryinge a wife?

Theodidactus

The Philosophers and auncient fathers (whose authoritie as well for their excellent doctrine, as also for their great experience

in things is not to be reieted) haue thought good that in choosing of a wife, her age, maners, kindred, fauour, and riches ought to be wayed and regarded, which thinges if wee shall utterly neglect and despise, then shall wee purchase shame and reproch, to our kindred, and sorrow and repentance to our selues: But if wee shal diligently obserue these former things, then shall wee gaine prayse to our kindred, our owne glozy, with perpetuall ioy and comfort. But a boue all thinges, the vertues of a woman are to be respected, whose force and dignitie is such, that albeit the other thinges doe faile, or doe not fully answere to her person, yet shall the marriage be acceptable and ioyfull, therefore a sober and discrete wife is to be chosen, married, and beloued: whose frugalitie, moderation, and sobernesse is ioyned, with honoz, profite, and pleasure: and that I might speake in a worde, it is not the great dowry, or many hundreds of pounes, that maketh the happy wedlocke, but vertue and true godlines towards God and men.

Vertue & god-
liness is chief-
ly to be re-
spected in mar-
riage.

Theophilus.

What choise ought chiefly to be obserued in bestowing the daughters?

Theodidactus.

In placing and bestowing the daughters, this choise ought to be had, that not onely the honestie of life, externall goods, garnishing and comeliness is to be considered: but also the internall vertues, and faith in God are to be sought for. For in the time of Saint Ambrose Parents had great respect and regarde vnto this, that they woulde not bestowe nor giue their daughters in marriage vnto infidels: But the Bridegrome ready to be married, before the solemnizing of the marriage shoulde giue his name to Christ, and set forth, and shewe a true confession of the Christian faith. Would God this order were now obserued of all Parents in this our time, for then shoulde they bestowe their Daughters muche better then they doe, for the most as wee see the thing was obserued diligently among the Israelites. Deuteronomi. 7. *Filias vestras ne detis Cananis, neq; filias ipsorum accipietis filis vestris.* Giue not your daughters in marriage vnto the Cananites, neither receiue you their daughters for your sonnes.

The duetic of Children

Theophilus,

At what age shall a man giue himselfe to a wife? and when shall the maide marry?

Theodidactus,

Aristotle, thinketh good that a maide bee married at xviii. yeres of age, but hee affirmeth that a man may tarry till xxx. very well. But shee that will procure a good wife, is for the most parte indued with these three vertues: shee will honoꝛ, esteeme and obey both father and mother with great reuerence and lowlinesse of mind, she wil loue, cherish, and make much of infants, shee can sing wel and sweetely.

Philadelphus.

Philadelphus saith: When a man goeth about to wooe his wife. Let him first very warily and diligently seeke to vnderstande of the life same, and good report of her mother, and of such frendes, as haue had the education and trayning by of her, with whom hee purposeth to marry: And if all things fall out and bee answerable to his desire, then in Gods name let him not feare to take to wife the daughter of an honest and godly mother: For let him marry her only for necessitie sake, but for the cause of a more commodious & ioyfull life to come, with who an acceptable societie of life must now begin, not for the fulfilling of lust, but for the propagation and increase of children. And Aristotle saith: Let him marry a maide, to the end hee may teach her good maners, and such other dueties, as are most becoming and decent for a wife, for shee wil also be more tractable then a widow, who rather will looke to be obeyed, as wel for that shee hath been before acquainted with those matters, as also because for the most part they bring greater wealth vnto their husbands, then the maides doe.

The end of marriage.

What manner of wife is to be married.

And if you woulde now demaunde of mee what maner of wife is to bee married, I say it is very meete and conuenient, that you matche not your sonnes with such wiues as bee more noble, and of greater birth or richer than they, But rather followe that olde and wise Proverbe: *Equalem tibi mulierem inquire*. Search out a woman that is thine equall. And as the Poet saith: *Si vis nubere, nube pari*. If thou wilt needes marry, then marry thy matche. For who so matcheth with farre richer wiues then themselves, they seldom

acknow-

acknowledge them for their husbands, but rather account them as bondmen of their volunzie. And Menander saith: *Vxorem ducito ex aequalibus, ne si ex deterioribus duxeris, dominos tibi pares, non affines, imo fugienda sunt pecuniosa vxores: quia pecuniosa vxor, non est vxor sed verius imperiosa domina.* Marry thou a wife from among thy familiar mates, least if thou shalt marry one of the richer sort, thou gettest lordes and maisters ouer thee, in steede of kinsmen; nay rather these rich monied wiues are to bee shunned; for such as doe bring with them their stuffed bagges with these red ruddockes, prone very seldome louing and obedient wiues, but rather stately, Lady like and imperious dames,

Theophilus.

I pray you sir, tell me yet this one thing: Is it not good to marry a faire wife.

Theodidactus.

All young men for the most part couet to marry faire wiues: But Theophrastus is of this minde, that a man may vse and inioy a harde fauoured and browne woman, with lesse griefe and sorrowe, then he may preserve and keepe his faire and well fauoured wife, for he accounteth nothing certaine and sure vnto any man, whercon both the eyes and feruent desires of all people are wholly bent and firmly fixed. For as muche as, one with fauour and comelinesse, will seeke to sollicite her, another with his fine wit and painted eloquence will moue and prouoke her, some with delicate dalliance mixed with merry conceits, wil seeke to allure her, and others with liberall giftes will not sticke to intice her: *Nam pecunia obedunt omnia.* For all thinges obey to money. And the fort or Castle (bee it neuer so strong) by one meane or other must needes bee ouercome and vanquished, which one euery parte is so besieged and assaulted. The Poet Ennius, perswadeth vs to marry such, as are of pure and perfect chastitie, & of comely stature, (though somewhat browne:) which also Aulus Gellius declareth and affirmeth, saying: *Eas stata forme esse, quae nec formosissima nec turpissima forma sunt, sed mediocritatem quandam habent, qua quidem mediocritas omnibus in rebus laudatissima est.* Those women are accounted well fauoured and comely, which

Theophrastus.

The duction of Children

are neither the fairest, nor yet the foulest or harde fauoured, but haue a certaine meane (as wee commonly vse to say, shee is neither faire nor foule, but bztwne louely:) which mediocritie in all things verily, is to bee commended and praised. And this comely stature (out of doubt) is sufficient and best agreeing for the procreation of children. For comeliness and seemly proportion in women auaieth very much, euen as in the men a good countenance, a comely stature, with wisdome and discretion is to bee wished, and mooste acceptable vnto a woman. Wherefore in a wife, not beautie and fineness: but vertue and godlinesse is to bee respected, as Michael Verinus saith very properly in these verses:

*Sit formosa alius, uxor tibi sit bona, nescis,
quàm noceat casta forma pudicitia.
Egrè formosam poteris seruare puellam;
nunc prece, nunc aura, forma petnamit.*

The faire and beautifull let be, to other wights (I say):
the vertuous and the modest maide get thou (if that thou may.)
For beautie hindereth chastitie, (of this thou maiest bee sure)
the maide that beautie doeth possesse, chaste hardly shall indure.
For some with wordes will her assault, and sleights of Venus vse,
and some with gold will her allure, which scarce she will refuse.

These and many other things are to bee wayed and considered in the choyse of a wife, and chiefly this, that thou cholest one like to thy selfe in religion, stocke wealth and comeliness: for the unlikenesse of these things: is oftentimes the occasions of contempt and continuall bztwling and chiding.

Cicero.

For Cicero in his first booke of Offices saith: *Nihil amabilius, nec copulatus, quàm morum similitudo bonorum*, There is nothing that winneth more loue, nor surelier knitteth men together, then a likeness in good conditions. For in whom bee like desires, and like mindes it happeneth among them, that either with other is as much delighted, as with himselfe: And so is it brought to passe that Richagoras requires in amitie: *¶ Vt unus fiat ex pluribus*. That many may become one.

Pithagoras.

Also it is good for a man to marry a maide, and suche a one, as before hath bene married to no man. For who so taketh a Widowe to wife, tyeth hym selfe chiefly vnto

unto two great troubles, first hee must deuise and labour by all meanes possible, to make her forget the manners and qualities of her first husbande: secondly, hee must acquaint her verie warely with his owne nature and qualities, and make her to haue a good opinion & liking of himselfe, and of his maners, both which hee shal hardly doe, without great pollicie and discretion.

Theophilus.

You have nowe declared vnto vs the chiefe pointes concerning Matrimony it selfe: Nowe it is needful that you shew vnto vs whether the priuie contractes and espousalles made without the consent of Parentes and gouernours, ought to be accounted lawfull before God and men, or not? And whether such knottes, affiances, and betrothinges may bee broken, which are done without the good wil and consent of Parentes.

Theodidactus.

Before all things, young men must seeke to shunne & abhorre, this detestable sinne of disobedience (the which alas at this day is too common) lest they intangle them selues vnto marriage without the consent of their Parentes: for this is not only great disobedience, but rather verie great madnesse. For what is more grieffull and more miserable, than a marriage enterprised and begunne so wickedly, or a knot so vnluckely knit, that it cannot bee vnloosed againe all the dayes of our life? wherein we shall continually be exercised in sorrowe, vniquietnesse, and brawling, detained in miserie, misfortune and calamitie, out of the which we can neuer wynde our selues, nor be deliuered, excepte it be by death. Truly youth must needs fall into great perilles and daungers, when neglecting and contemning the authoritie of their Parentes, they aspire and studie by all meanes possible to attaine vnto marriage, making them priuie nothing at all, vntill the matter be past remedie, and so begin their wedlocke in sin and disobedience. which God will neuer blesse nor prosper: But contrariwise, if they will endeavour to keepe the commaundementes of Almighty God, and to honour and obey their Parentes, then hee hath promised to loue them, and will bestowe his bountifull liberalitie and blessings vpon them. In the meane time, Parentes ought not to neglect their duties in bestowing and matching of their childe, for when the time serueth, and the occasion is offered of God, to bestowe their sonnes or daughters vnto matrimony, then shal they not doubtful,

we ought not to marry without the consent of our Parentes, & dear friends.

The duction of Children,

In dispute and reason about the dowrie, stocke, or Parentage, and to take a knot in a rush (as they say) or to detract and prolong the time without iust cause, but the will of God must alwayes be respected and obeyed, and the honour, health, estimation, and credit of the persons must be rightly weighed and considered.

Ambrose.

*De nuptiis
tit. decimo.*

*Sanctus
Franciscus
Barbarus.*

*The example of
Cyrus King of
Persia.*

Saint Ambrose in the historie that he writeth of Rebecca, saith that it is needfull, requisite, and verie necessarie to haue the consent of the Parents in matters of marriage. & he saith further, that it is an honest, godly, and a thing best agreeing to nature. The lawes of Princes also doe severely prohibit, that no contract be made of matrimony without the consent of Parents. Loke in the first booke of Iustiniane, in the title of marriage the 10. where he treateth of this thing at large. *Filij filiae consensum parentum habeant, quorum sunt in potestate.* Let the sonnes or daughters haue the consent of parents, vnder whose power & government they are. For this thing ought to be, and both the ciuill lawe, and the lawe of nature doeth counsel and perswade, that the commaundement & consent of the father ought to proceed & go before the marriage. Francisus Barbarus is of the same minde, saying after this maner: We doe forewarne & tell you, that there can be ascribed no excellencie or worthinesse vnto y marriage, to the which the good will & consent of the father hath not bene had before. The example of Cyrus may also teach all youth what auertere to make in that behalf, who (when he was moued and persuaded by certaine friendes to take to wife a great and noble woman, & that with a verie great dowrie and large summe of money) answered: *Se non ante velle, quam a parentibus collaudari certior esset.* That he would not marrie her, before he had heard from the mouth of his Parentes, that she was a meete match for him, & a woman worthie praise and commendation. By the example of this noble King, all young men may be admonished, that they linke not them selues in matrimonie, except first they conferre, & desire the good will and consent of their Parentes, maisters, and governours: For if Parentes at all times, & in all places be to be honoured, reuerenced, & regarded, and that in the smallest thinges, much moze in so great and waightie a cause, the wise & prudent counsell of parents is to be heard, followed and embraced, except a man will make no account nor reckoning of the commaundement of Almighty God.

Euaristus

Evaristus a Bishop of Greeke, iudged priuie contractes in Patri-
mony, very vnlawfully instituted, & ordeined that the bidegrome
and bide, should be ioyned together of the Priest or Minister in the
face of the congregation. It is the parte and ductie of Parentes to
place and bestow their children, and not of the children to bestowe
them selues at their pleasure (albeit it is great reason that their
willes and consents agree therewith) and the ordinance of God re-
quireth the same. Deut. 22. Abraham prepared a marriage for his
sonne Isaac. And so did Isaac for his sonne Iacob in like maner And
olde Toby for his sonne. which diuers others of the godly fathers.
And as the children haue this libertie, to be willing and giue their
consents vnto their contractes in marriage, and that their Parents
ought not to force them against their willes: So is it not lawfull
for the children to contract and ioyn them selues in matrimony at
their owne willes and pleasures, without the authoritie & consent
of their Parentes. For it is the ordinaunce of God, that children
honour and obey their Parentes, and follow their mindes & coun-
sell in contracting them selues vnto marriage. Most grievously ther-
fore doe those children offend, which contemning the authoritie of
their Parents, enterprise marriage without their consent. For then
they doe not honour them, but rather procure their shame and re-
proch, which so great wickednesse God wil not suffer unpunished.
Daily examples doe continually & sufficiently teach vs, that God
is exceedingly offended and angrie with these contemners of Pa-
rentes, whom Satan hath rather ioyned together, then God: be-
cause hee is not the worker of iniquitie, and to sinne against the fifth
commaundement, is great iniquitie.

Evaristus.

Deut. 22.

Tob.

Theophilus.

Those priuie spousages and secer contractes therefore, enterprised and
taken in hand without the consent of Parentes, are not to be liked, appro-
ued nor allowed, as farre as I can gather of your wordes.

Theodidactus.

You gather of my wordes verie wisely, for these stolen & pri-
uie contractes, affiances and betrothinges, are not only forbidden
and prohibited by the lawes of Princes, but also by examples and
testimonies out of the holie scriptures, as we haue before suffici-
ently proued.

Therefore

The duction of Children,

Therefore let Parentes beare this alwayes in minde, that the right and authoritie to place and bestowe their children, is giuen and attributed vnto them of God. And let children knowe, that they (as it hath bene often said) owe this reuerence and obedience vnto their Parentes, that they seeke for their counsell, and earnestly craue and desire their good wils in these cases. That young man which is of age, wisdom, discretion, and meet to take a wife, may not be afraide nor ashamed, to reueale his secretes, and open his minde vnto his Parentes, that hee woulde be glad (if it were his fathers pleasure) to match him selfe with some honest and godli mayde, and therfore humbly desireth his Parents good will, counsell, and furtheraunce in that behalfe, that of many of his familiers and acquaintance, hee might choose such a one as shoulde be to their liking: And albeit this may seeme to be some signe of lust and unshamefastnesse, yet let them know and vnderstand, that the diuine clemencie doeth couer this in marriage, and addeth a remedie vnto this disease and malladie. Therefore let children humble themselves befoze their Parentes, and most lowly and gently say, (my godfather and mother) let mee haue I pray you suche a honest and godly young man or mayde, whom I loue in the feare of the Lorde, and in the way of wedlocke and lawfull matrimony, if hee or shee shall be thought worthy and meete for your affinitie, kindred, stocke, and Parentage, honest and wise Parentes will not deny the thing, that is in such wise so honestly, & in such humble manner required, although the dowrie, goods, or summes of money, be not altogether answerable to their desire and wish. And such marriages, cannot be but happie, prosperous, & fortunate, because God with his vnmeasurable and exceeding goodnesse doeth blesse, fauour, and as it were with this baile and couer of wedlocke doeth hide, keepe secrete, defende and alay this exceeding heat and seruencie of lust, and also the holic scriptures doeth approue, and for example bringeth forth the loue and voice of the Bride: after this manner doth God not only pardon our filthinesse and miserable lust wherein wee were conceived and borne, but also adorne and make vs moze honourable, by and through lawfull matrimony.

Theophilus.

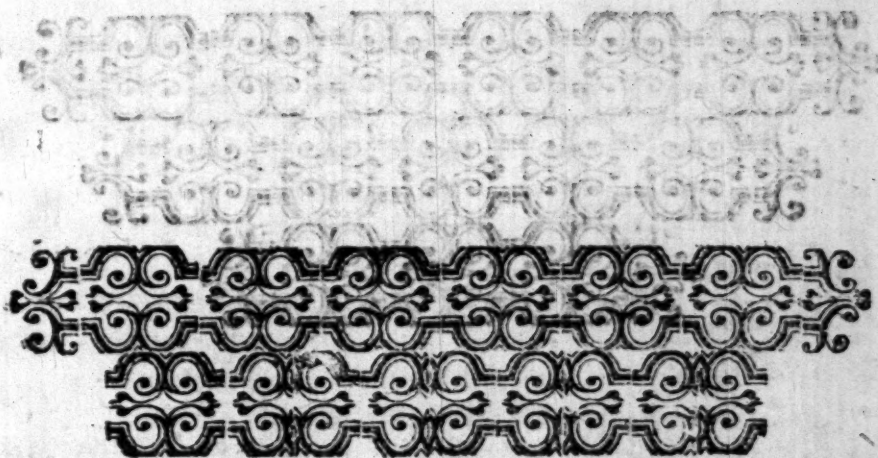
What is your counsell I pray you? If after the affiances and spousalles once done, they proceede to their nuptiall day & act of generation against the

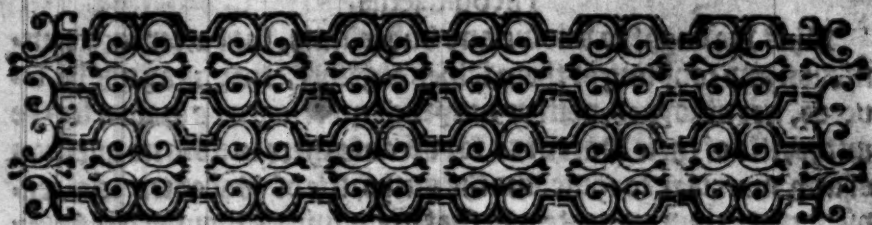
the will and consent of their Parentes.


Theodidactus.

This we ought to knowe and vnderstand, that after such coniunction and coupling of them selues together, they may not be seuered, nor dishonored, neither may such marriages be broken by the authoritie of their Parentes: for because there is now no question of any marriage to come, and the authoritie of Parentes is already violated and corrupted, so that great iniurie shoulde be offeres vnto the woman, if shee should be cast off againe and forsaken. And to conclude, I will adde this one thing, that it doeth appertaine as wel to the duetie of Parents, as of Iudges, for they ought to weigh and consider, where, and in what cases the fathers may haue a probable cause to breake the marriage, and where not, which causes I will leane to be discided, of the Diuines, and such as haue to deale in those nuptiall affaires. Beseeching Almighty God to graunt your children good successe, and to bestow his blessings on them, as well in this single life, as also in that married estate, whensoever it shall hereafter please him, to all your comfortes, and his everlasting glorie, to whom be praise forever. Amen.

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